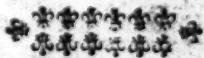


GERARDS
MEDITATIONS
AND
PRAYERS.

*Written originally in the
Latine tongue*

By JOHN GERARD Doctor
in Divinity, and Superintendent of
HELDEBURGE.

Translated and revised by
RALPH WINTERTON
Fellow of Kings Colledge
in CAMBRIDGE.



CAMBRIDGE,

Printed by John Hayes, Printer to
the University. 1679.

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T O

The Right Honourable the
Reverend Father in God

JOHN

Lord Bishop of

ROCHESTER.

IT was the answer of *Vespasian* to *Apollonius* desiring entrance and access for *Dion & Euphrates* two Philosophers: Ἀκλείσκει παράχῃ δύεσσι σοδοῖς ἀνδράσι * σοι ᾧ καὶ τὰ στήθεα ἀνεῳχθαι δοκεῖ τὰ ἐμὰ, My gates are always open to Philosophers: but my very breast is open unto thee. What *Vespasian* professed in word to *Apollonius*, the late reverend Dean of SALISBURY hath performed indeed to me: The gates of his liberality and hospitality have never been barred against scholars and strangers: but the inward temple of his divine breast was unlocked unto me, and through that I saw his heart flaming with affection towards me, The experience of that his divine Philanthropic moved me

formerly to desire entertainment for a stranger, not doubting of his wonted Philoxenie, not for *Dion* or *Euphrates* the Philosophers, but for *Gerard* the Divine, having then new put on an English mans habit. I obtained my desire. At SALISBURY he was welcome. In city and country afterwards he found good entertainment. After three years he came again to *Cambridge*. I furnished him with ink and paper. Then he resolved to take another progress. On newyears day I left him on his way to *Rochester*. He promised not to divert to any place till he had seen your *Lordship*, and presented my most humble service. Happy *Gerard* that may see your *Lordship*. O that I might but see once again those heavenly eyes, whose first aspect and influence blessed me! O that I might but kiss those saving hands which raised me! O that I might but visit that temple, and worship that divine breast, where my soul found Sanctuary! If *Gerard* may, in part I shall. That which I cannot see with mine eyes, my dayly thoughts shall present unto me: Him whom I cannot reverence with cap and knee, I will always honour in heart and mind: whither with the feet of my body I cannot walk, I will travel with
all

all dutifull affection. But what shall I do to expresse my thankfulness? He that hath escaped shipwrack will hang up his sails to Neptune for a monument; I have none other sails but such as are made of thin paper, and those scarce yet dry. He that hath passed through the pikes, and is come off safe and sound, will offer a *Σωτηρ* unto Salus: I have no other *Σωτηρ* but my self: and that is but a poor scholars service. He that is recovered of a dangerous sickness, will do his devotions at *Æsculapius* his temple: My prayers shall always be directed to Almighty God, who hath the hearts of all men in his hands, who opened the good Dean of SALISBURYES heart unto me: Unto him shall my prayers early and late be directed, to open unto the Bishop of ROCHESTER the treasury of all blessings temporal and eternal: And I hope the Reverend Father in God will accept this tribute of a devout soul. *Servatus* hath nothing else to give: But he shall always remain

Your Lordships most

humbly devoted servant

R. WINTERTON.

Some say that plants do better grow
When they'r translated to and fro
I'm sure when books translated be,
They more and more do fructifie.
Gerard did bring forth fruit before,
But now it is deriv'd to more :
What he beyond the sea did sow
Now English men at home may mow.
Come, Countrymen, take what is yours,
The crop's brought home unto your
doors.

John Bonham.

G*erard* of late was but in Latine read,
But now he hath his language al-
tered :
Behold a change: see how arts pencil can
A Latin turn into an English man.
Gerard in this ten thousand doth excell,
In three months space to speak our
tongue so well.

Thomas Bonham.

Readers, if thou fain wouldst know,
To whose labour thou dost ow
These sacred lines, think who't may be
Seeks thy souls good, and that is he.
Some say these writings *Gerards* be :
He wrote indeed, but not to thee.
He was to those that learned were.
To thee he was not though he were,
Before thou couldst not understand,
He 's now translated to thy hand,
Read him and use him as thy friend,
And he'l be thine unto the end.

William Norrice.

THou that desir'st on earth a blessed
end,
And seek'st the way to th' heavens to
ascend,

Resort to *Gerard*, he'l direct the way
Whereby thou mayst ascend and live
for ay.

Thou needst no guide, 'tis easie to be
gone,

All lets removed are by *Wimerton*.

The way's made plain, which was be-
fore obscure,

That thou thereby mayst heavenly bliss
procure.

Endeavour then this way to walk aright:
And it will lead thee to eternal light.

T. Gore.

UPon a good the more communicate
We always set a better estimate:
The sun it self, though of it self most
bright,

None would admire did not he see its
light.

Gerard himself, though of himself he's
good

Had not been so to us, not understood.
This mov'd my friend this *Gerard* to
translate

Gods glory and thy good to propagate,
Edward Bonham.

Pray always, *Luke 18.*

Distressed soul, if thou conceiv'st
what 't is

To mount unto the tower of endless bliss,

Embrace this work it reacheth to the sky,
And higher, if beyond it ought do lie.
Mans dull capacity, weak humane sense,
Wide worlds expansion, stars circum-
ference,

Cannot it comprehend: Prayer presseth even
To Gods pavilion, to the imperial heaven.
That is the golden chain fix'd to Gods ear:
Knock, and he'l open, call and he will hear:
This surely, this is blessed Jacobs ladder,
On which our souls climb by Christ to
Christs Father:

Faith is prayers chief attendant, Christ
the way,
Gods spirit both moves, and helps us how
to pray:

True love admittance gains, humble con-
fession
Both helps devotion, and procures remis-
sion:

Edmund Sheaf.

IF lothed ulcers do thy soul possess;
See, see a medicine, hither make ad-
dress:

Or if tentations, fears, or future harms;
'Gainst such assaults receive these pow-
erfull Charms.

These prayers may prove, if well these
prayers thou note,

'Gainst those a balm, 'gainst these an
antidote.

Tho. Benham.

THe sun doth shine, the blindman
doth not see : (be.
Light is but dark, if eye sight none there
Gerard to Latines gave a glorious light,
But in our English Hemisphere 'twas
night.

Th' eclipse is past, night gone, 'tis now
high day.
Gerard hath learn'd i'th' English tongue
to pray.

Fr. Winterton.

A Margarite 's a precious thing :
but he that hath no skill
Esteemeth it no more then that
the cock found on the hill.

A candle lights not, if it be
in lantern dark conceal'd :
But turn the lantern, and there is
an usefull light reveal'd.

The Englishman knew not the worth
of *Gerards* Margarite :
But now it is in English priz'd,
there's profit and delight.

The lantern's turn'd, the light appears
which was before conceal'd :
And now there 's English none so blind
to whom 'tis not reveal'd.

John Noare.

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Meditat. I.

Of true confession and acknowledgement of sin.

*Confession is to cure sin
A very present medicine.*

I Oly God, just Judge,
Levit. 11. 45. my
sins are always
in my sight, I have
them always in my
mind, Psal. 7. 11. every day I
think of the judgement, because
death hangs over my head every
hour. Every day I think of the
judgement, because I must give
an account for every day in the day
of

of judgement, 2 Cor. 5. 10. I examine my life, and behold, it is altogether vain or prophane. Vain and unprofitable are many of my actions, my speeches much more, and my thoughts most of all. Neither is my life vain onely, but prophane also, and ungodly: I find in it nothing that is good: for though something in it may seem good, yet it is not truly good and perfect, because the contagion of original sin and my corrupt nature hath polluted it. Holy Job said, *I was afraid in regard of all my works*, Job 9. 28. If the holy man so complain, what shall the ungodly do? *All our righteousness is as the cloth of a menstruous woman*, Isa. 64. 6. If our righteousness be such, what then shall our unrighteousness be? If you shall do all things (saith our Saviour) which are commanded you, yet say, *we are unprofitable servants*, Luk. 17. 10. If we are unprofitable when we obey, surely we shall

shall become abominable when we transgress. *Anselm.* If I owe my self unto thee, and all that I can, yea, though I should not sin: what shall I be able to give unto thee, holy God, to redeem me from sin? Our seeming righteousness, if it be compared with the divine righteousness, is meer unrighteousness. *Gregory in his morals.* A little light may shine in the darkness; but being set in the light of the Sun, is darkned. The wood not brought to the rule may appear straight; but if it be applied to the rule, is found, by some eminent excrescence, where it is crooked. The image of the seal may appear perfect in the eyes of the beholders, and yet it may be much imperfect in the eye of the Artificer: Even so, that which glittereth in the estimation of the worker, is oftentimes base and sordid in the discretion of him that judgeth: For the judgments of God are of one kind,

and the judgements of men are of another, *Iſa.* 55. 8. The memory of many ſins doth affright me: and yet there are many more that I do not know of; *Who knows how oft he offendeth? cleanse me, O Lord, from my ſecret faults, Pſal.* 19. 12. I dare not liſt up mine eyes unto heaven, becauſe I have offended him which dwelleth in the heavens. In earth I find no refuge; for what favour can I expect of the creatures, when I have offended the Lord of the creatures; My adverſary the devil accuſeth me, and ſaith unto God, Thou moſt juſt Judge, judge him to be mine for his ſin, that would not be thine by grace. *Auſtine.* He is thine by nature, but he is mine by delighting in his ſins. He is thine by thy paſſion, but he is mine by perſwaſion. He is diſobedient unto thee, and obedient unto me. He received of thee the robe of immortality and innocency: He hath received from me the rags of un-

unrighteousness. He hath cast off thy cloth, and put on mine. Adjudge him therefore to be mine, and to be damned with me. All the elements accuse me. The heaven saith, I have given the light for thy comfort. *Hugo*. The air saith, I have given thee all manner of fowls to be at thy command. The water saith, I have given thee divers kind of fishes for thy meat. The earth saith, I have given thee bread and wine for thy nourishment; and yet thou hast abused all these, to the contempt and dishonour of our Creator: Therefore let all our benefits be turned to thy punishments. The fire saith, Let me burn him. The water saith, Let me drown him. The air saith, Let me fan and winnow him. The earth saith, Let me swallow him up. And hell saith, Let me devour him. *The holy Angels, which were appointed by God to minister unto me in this life, Heb. i. 14.* and to be my com-

forts in the life to come, they accuse me : And by my sins I have deprived my self of their ministry in this life, and hope of their fellowship in the life to come. The voice of God, that is, his divine Law accuseth me: either I must fulfill it, or perish. To fulfill it, it is impossible : To perish everlastingly, it is intolerable. God the most severe judge, and most powerfull executor of his eternal Law, accuseth me : Him I cannot deceive, for he is Wisdom it self; From him I cannot fly, for he is power it self, reigning every where. *Whither then shall I fly?* Psal. 139. 7. To thee O Christ my alone Redeemer and Saviour. (*Austine upon the 32 Psalm.*) My sins are great indeed, but thy satisfaction is greater. My unrighteousness is great, but thy Righteousness is greater. I acknowledge; forgive thou. I set open; shut thou. I uncover; cover thou. In me there is nothing, but that which will

will condemn me: In thee there is nothing, ~~but~~ that which will save me. I have committed many things, for which most deservedly I might be condemned: Thou hast omitted nothing, whereby I might be saved. I hear a voice in the *Canticles*, which bids me hide my self *in the clefts of the rock*, Cant. 2. 14. Thou art that rock, thy wounds are those clefts of the rock: In them will I hide my self against the accusations of all the creatures. My sins cry aloud, even unto heaven; but *thy blood, which was poured forth for my sins, cries louder*, Heb. 12. 24. My sins are strong to accuse me before God: but thy passion is of more force to defend me. The unrighteousness of my life is powerfull to condemn me: but thy most perfect righteousness is more powerfull to save me. I appeal therefore from the Throne of thy justice, to the Throne of thy Mercy: Neither dare I appear in judgement.

3 GERARDS

unless thou interpose thy most
holy merits betwixt me and thy
judgement.

Meditar. II.

An exercise of repentance from
the cross of Christ.

*Thy Saviour on the cross did choose
To save thy life, his own to lose.*

BEhold thou faithfull soul the
grief of him that suffered, the
wounds of him that hanged, the
torments of him that died on the
cross, *Bernard*. That head, at
which the Angels tremble, is
crowned with thorns. That face,
which was most beautifull above
the sons of men, is defiled by the
spittings of the ungodly. Those
eyes which were more bright then
the sun, are darkned in death.
Those ears, which were wont to
hear

hear Angelical praises, do ring now with the proud speeches, and the derision of sinners. That mouth, out of which did proceed most divine oracles; that mouth which taught the Angels, hath no other drink but gall and vinegar. Those feet which are to be adored, are fastned with nai's. Those hands, which stretched forth the heavens, are stretched forth on the cross, and nai'd, *John 19.* That body, which was the most sacred Temple of the Deity, is whipped, and wounded with the spear: neither remains there any part in him save onely a tongue, and that, to pray for them that crucified him. He that reigneth with the Father in the heavens, is by sinners grievously afflicted on the cross. God dies upon the cross: God suffers: God poureth forth his bloud. Judge the greatness of the danger by the greatness of the price. Judge the danger of the disease, by the value of the remedy.

dy. Surely those wounds were great indeed, which could no otherwise be cured, but by the wounds of the living and quickning flesh. Surely that disease must needs be great, which could not be cured but by the death of the Physician.

Consider, thou faithfull soul, Gods most fierce anger against us. After the fall of our first father, the eternal, onely begotten, and well-beloved Son of God becomes suiter unto his Father for us: And yet his anger was not turned away from us. He by whom the world was made, interceded for us, became our *Advocate*, 1 John 2.2. and took the cause of us miserable sinners upon himself. And yet his anger was not turned away from us. Our Saviour took upon him our flesh, that by the glory of the Divinity, communicated unto the humanity, he might expiate and purge our sinfull flesh: that by the saving virtue of his

his most perfect righteousness communicated unto our nature, he might wipe away that venomous quality of sin which cleaveth to our nature, and in stead thereof confer grace upon us: And yet his anger was not turned away from us. Our sins and the punishment of our sins he taketh upon himself. His body is bound, whipped, wounded, pierced, crucified, buried. His blood, like a dew, distilled most copiously down all his members at his passion. His most holy *soul is made sorrowfull above measure, yea even unto death,* Mat. 26. 38. He feels the pains of hell. The eternal Son of God crieth out that he is forsaken of God, *Matth. 27. 45.* So great was his bloody sweat, so great was his anguish, that he which comforteth the Angels, stood in need of an Angel to comfort him, *Luke 22. 43.* He dies who is the Authour and giver of life to every living thing. *If this come to pass in the green*

green tree, what shall become of the dry wood? Luke 23. 31. If this comes to pass in the just and holy, what shall become of sinners? How shall God punish us for our own sins, who is wrathfully displeased with his own Son for other mens sins? If his Son is so grievously punished, shall we his servants think to escape always unpunished? What shall the reprobate suffer, if such be the sufferings of his best beloved? If Christ departed not without a scourge, and yet came into the world without sin, what scourges do they deserve which come into the world in sin, live in sin, and depart in sin? The servant rejoyceth, whilst the Son is in grievous dolour and pain; and that for his sin. The servant heapeth up the anger of God, whilst the Son doth thus labour to pacifie and appease his Fathers wrath. Oh the infinite anger of G O D ! oh his unspeakable fury : oh the inestimable rigour

rigour of his justice ! He which is thus enraged against his onely and best beloved Son, the partaker of his own essence ; and that, not for any sin of his own, but because he interceded for the servant : what will he do to the servant that persevereih and continueth still securely in his sins ? Let the servant fear and tremble and be sorrowfull for his own merits, when the Son is thus punished, and yet not for his own. Let the servant fear, who ceaseth not to sin, when the Son of God is thus afflicted for sin. Let the creature fear, which hath crucified his Creatour. Let the servant fear, which hath slain his Lord. Let the sinner and the ungodly fear, which hath thus tormented the pious and the godly. Beloved, let us hear his cries, let us behold his tears : he cries from the cross, Behold O man what I suffer for thee : I cry unto thee, because I die for thee : behold the punishments

ments that I suffer ! behold the nails with which I am pierced, and see if any grief be like unto my grief ! Although my outward grief be thus great, yet my inward grief is more grievous, because I find thee so unthankfull: *Bernard in his Sermon of the Passion.* Have mercy, have mercy on us, thou whose Property it is to have mercy, and convert our stony hearts unto thee.

Meditat. III.

Of the fruit of true and serious repentance.

*Our Saviour cry'd, Repent, repent ;
As John that 'fore our Saviour went*

THe foundation and beginning of holy life is saving repentance. For where there is true repentance, there is remission of sins ;

sins ; and where there is remission of sins, there is the grace of God ; and where is the grace of God, there is Christ ; and where Christ is, there is his merit, and where there is Christs merit, there is satisfaction for sins : and where there is satisfaction for sins, there is righteousness ; and where there is righteousness, there is joy and tranquillity of conscience ; and where there is tranquillity of conscience, there is the holy Spirit, and where the holy Spirit is, there is the sacred and holy Trinity ; and where the holy Trinity is, there is eternal life : Therefore where there is true repentance, there is eternal life. Where there is not true repentance, neither is there remission of sins, nor the grace of God, nor Christ, nor his merit, nor satisfaction for sins, nor righteousness, nor tranquillity of conscience, nor the holy Spirit, nor the holy Trinity, nor eternal life.

Why

Why therefore do we defer our repentance? and why do we procrastinate it from day to day? To morrow is not ours, and to repent truly is not in our power: And in the day of judgement we must give an account not only for to morrow but also for the present day. To morrow is not so certain, as the destruction of the impenitent is certain. God hath promised remission to the repentant; but he hath not promised to morrow.

Austine. There is no place for Christ his satisfaction, where there is not true contrition in the heart. Our sins do separate betwixt God and us, so saith the Prophet *Esay*, Isa. 59. 2. And by repentance we return again unto him. Acknowledge and bewail thy sins; so shalt thou find God in Christ appeased towards thee. *I blot out thine iniquities*, saith the Lord, Isa. 43. 25. Therefore our sins are enrolled in the Court of heaven. Turn away thy face from my sins,
begs

begs the Prophet, *Psal. 51. 9.* Therefore our iniquities are set in the sight of God. *Be converted unto us O God, prayeth Moses:* Therefore our sins do separate us from God, *Isa. 59. 2.* Our sins have answered us, complaineth *Esay, verse 12.* Therefore they accuse us before Gods judgement-seat. *Cleanse me from my sins, prayeth David, Psal. 51. 2.* Therefore our sins appear most foul and filthy in the sight of God. *Cure my soul, for I have sinned against thee, prayeth the same David, Psal. 41. 4.* Therefore sin is the disease of the soul. Whosoever shall sin against me, *I will blot him out of my book, saith the Lord, Exo. 32. 32.* Therefore for our sins are we blotted out of the book of life. *Cast me not away from thy face, prayeth the Psalmist, Psal. 51. 11.* Therefore for our sins God casts us off. *Take not thy holy spirit from me, Basil upon the 33 Psalm.* Therefore as Bees are driven away with smoke,

and

and Pigeons with ill favours ; so by our sins is the holy Spirit driven out of the temples of our hearts. *Restore me the joy of thy salvation,* 1st *Psalm*. 51. 12. Therefore sin doth torment the mind, and dry up the moisture of the heart. *The earth is defiled by the inhabitants thereof, which have transgressed the law,* crieth *Esay*, *Isa.* 24. 5. Therefore sin is a contagious and infectious poyson. *Out of the deep have I cried unto thee, O Lord,* saith the *Psalmist*, *Psalm*. 130. 1. Therefore our sins press us down unto hell. We were sometimes *dead in our sins*, saith the *Apostle*, *Ephes.* 2. 1. Therefore sin is the spiritual death of the soul. By mortal sin man loseth God : God, is an infinite, an incomprehensible good : Therefore to lose God, is an infinite, an incomprehensible evil. As God is the chiefest good, so sin is the chiefest evil. Punishments and calamities are not absolutely evil ; for many times

times there comes good of them. Yea rather it appears that they are good, because they come from God who is the chiefest good ; from whom can proceed nothing but that which is good. They were in the chiefest good, to wit in Christ : And the chiefest good cannot partake in that which is evil truly so called. And moreover they lead us unto the chiefest good, that is, to *life everlasting*. Christ by his *passion entred into his glory*, Luke 24. 26. And so do Christians by *tribulations enter into eternal life*, Act. 14. 22. Therefore sin is the chiefest evil, because it withdraws us from the chiefest good. The nearer thou comest unto God, the farther thou departest from sin : the nearer thou comest unto sin, the farther thou departest from God. How saving therefore is repentance, which withdraws us from sin, and brings us back again unto God? Sin is measured by the greatness of him that is offended :
But

But him the heavens and the earth cannot contain : In like manner such is our repentance as he unto whom we return by repentance. The sinner is accused by his conscience, which he hath defiled ; by the Creatour, whom he hath offended ; by the sins, which he hath committed ; by the creatures, which he hath abused ; and by the devil, by whom he hath been seduced. How saving then is repentance, which frees us from such accusations ! Let us make haste therefore, let us make haste to such a saving medicine for such a grievous disease. If thou repentest at thy death, thou dost not leave thy sins, but thy sins leave thee, *Austine of repentance*. Thou shalt scarce find any one that repented truly at his death, unless it were the thief upon the cross. *Fourteen years have I served thee*, said Jacob to Laban, *it is time now that I should provide for mine own house*, Gen. 31. 41. And if thou hast served the

the

the world and this life so many years, is it not fit that thou shouldst begin now to make provision for thy soul? Every day doth our flesh heap sin upon sin: Let the Spirit therefore every day wash them away by repentance. Christ died that sin might die in us: and shall we suffer that to live and reign in our hearts, for the destroying whereof, the Son of God himself died? Christ enters not into the heart of man by grace, unless *John Baptist* prepare the way by repentance. *Bernard*. God poureth not the oyl of mercy, but into the vessel of a contrite heart, *1 Sam. 2. 6*. God doth first mortifie us by contrition, that afterwards he may quicken us by the consolation of the Spirit. He first leads us into hell by serious grief, that afterwards he may bring us back again by the taste of grace. *Elias* first heard a great and strong wind, overturning mountains, and cleaving rocks;

rocks; and after the wind, an earthquake; and after the earthquake there appeared fire, 1 King. 19. 11. At length there followed a small and still voice, *verse* 12. In like manner, terrour goes before the taste of Gods love, and sorrow before comfort. God binds not up the wounds, unless thou lay them open by confession, and bewail them. He covers not, unless thou first uncover. He pardons not, unless thou first acknowledge. He justifies not, unless thou first condemn thy self. He comforts not, unless thou first despair in thy self. This true repentance, God by his holy Spirit work in us.

Meditat. IV.

Of the name of *Jesus*.

*Blessed, blessed name of Jesus,
Who tormented was to ease us.*

O Good *Jesus*, be thou my *Jesus*; for thy holy names sake have mercy on me, *Bern.* My life condemns me, but the name of *Jesus* shall save me; For this thy names sake, do unto me according to thy name: and seeing that thou art a true and a great Saviour, surely thou dost respect those that are sinners indeed, yea great sinners. Have mercy on me, *O* good *Jesus*, in the time of mercy, that I be not condemned in the time of judgement. If thou receive me into the bosom of thy mercy, thou shalt have never the less room, *Anselm.* If thou bestow
upon

upon me the crumbs of thy goodness, yet thou shalt want never the more: For me thou wast born, for me thou wast circumcised, to me also thou art become a Jesus, *I/a. 9. 6.* How sweet and delightfull is this name? For what is Jesus, but a Saviour? and what harm can happen to those that are saved? what else can we desire, or expect beyond salvation? Receive me, Lord Jesus, into the number of thy sons, that together with them I may laud thy holy and saving name. Though I have lost my integrity, yet thou hast not forgotten thy mercy. Though I had power to lose and condemn my self: yet thou in thy mercy art more powerfull to save me. Lord do not thou so look upon my sins, as to forget thy mercy: do not so ponder and weigh my offences, that they over-poise thy merit; do not so remember my wickedness, as therefore to forget thy goodness. Remember not thy

thy anger against my guiltiness:
 but remember thy mercy towards
 my misery. Thou who hast given
 me a mind to desire thee; with-
 draw not thy self from my desire.
 Thou who hast shewed unto me
 my unworthiness, and just dam-
 nation, hide not from me thy me-
 rit, and the promise of everlasting
 salvation. My cause is to be tried
 at the heavenly Tribunal: but
 this is my comfort, that in the
 Court of Heaven thou hast af-
 signed unto thee the name of a
 Saviour: for that name was
 brought down from heaven by an
 Angel, *Luk. 2.21*. O most merci-
 full Jesus, to whom wilt thou be
 Jesus, if not to miserable sinners
 that seek thy grace and salvation?
 They that trust in their own
 righteousness and holiness, seek
 salvation in themselves: but I fly
 unto thee my Saviour, for I find
 nothing in my self worthy of
 eternal life: Save the condemned;
 show mercy to the sinner: justify

the unrighteous: absolve the accused. Thou Lord art truth, thy name is holy and true, *John 14. 6*. Let thy name also become true in respect of me, and become thou my Jesus and Saviour. Be thou unto me Jesus in this present life, be thou unto me Jesus in death, be thou unto me Jesus in the last judgement, be thou unto me Jesus in the life which is everlasting. I know thou wilt, sweet Jesus for thou art immutable in thy essence so also thou art immutable in thy mercy. Thou wilt not change thy name, Lord Jesus, for my sake alone, who am a miserable sinner. Yea, rather thou wilt become my Saviour? for thou dost not cast out him that cometh unto thee. Thou that hast given me a will to come unto thee, grant also unto me, that coming I may be received: For *thy words are truth and life, John 14. 6*. Let the propagation of original sin within me condemn me: yet thou art my Jesus.

Jesus. Let my conception in sin condemn me: yet thou art my Jesus. Let my forming in sin and under the curse condemn me, yet thou art my Saviour. Let the corruption of my nativity condemn me: yet thou art my Saviour. Let the sins of my youth condemn me: yet thou art my Jesus. Let the course of my whole life, defiled with most grievous sins, condemn me: yet thou art still my Jesus. Let death, the just punishment of my many and grievous sins and offences condemn me: yet thou art my Saviour. Let the severe sentence in the last judgement condemn me: yet thou art my Jesus. In me is sin, reprobation, damnation: In thy name is righteousness, election, salvation. I was baptized in thy name: I believe in thy name: In thy name will I die: In thy name will I rise again: In thy name will I appear in judgement. In this name are all good things prepared for us, and

shut up as it were in a treasury: So much are they diminished, as my diffidence is increased: which that it may be far from me, I beseech thee by this thy name, good Jesus, that for my sin and unbelief I be not damned, whom by thy precious merit and saving name thou wouldst have saved.

Meditat. V.

An exercise of faith from the love of Christ in the agony of death,

*The grace of Jesus Christ to me
Is th' only true felicitie.*

SEE Lord Jesus, how injurious I am to thy passion: My heart is vexed, and my soul is very sorrowfull, because I have no good works of mine own: because I have no merits: when as thy passion is my

my action, thy works my merits. I am injurious to thy passion, when as I seek for the supplement of my works, whereas it is in it self all-sufficient. If I should find righteousness in my self, thy righteousness would profit me nothing, or else I should not so much desire it. If I seek for the works of the law, by the law shall I be condemned: But I know that now I am no longer under the law, but under grace. I have lived wickedly, *I have sinned, holy Father, against heaven and before thee, I am not worthy to be called thy son, Luke 15.* 2. yet thou wilt not refuse to call me thy servant. Deny me not, I pray thee, the fruit of thy passion: let not thy blood wax barren, but let it bring forth fruit, and deliver my soul. My sins have alwaies lived in my flesh: but, I entreat thee, let them at length die with me. Hitherto the flesh hath alwaies ruled over me, but let the Spirit at length triumph. Let the

outward man be subject to corruption and worms, that the inward man may be glorified. Hitherto I have always given way to the suggestions of the devil; but grant hereafter, I beseech thee, that I may trample them under my feet. Satan is ready at hand to accuse me; but he hath nothing in me, *Rom. 16. 20.* The sight of death affrighteth me; but death is the end of my sins, and the beginning of an holy life. Now at length shall I be able perfectly to please thee, O my God: Now at length shall I be confirmed in goodness and vertue. Satan terrifieth me with my sins, but let him accuse him which took upon him my infirmities, whom the Lord hath smitten for my sins, *Isa. 53. 4.* The debt which I owe is great indeed, and I cannot pay any part thereof: but my trust is in the riches and bounty of him that hath undertaken the payment. Let him discharge me,

me, who hath made himself surety
for me: Let him pay for me, who
took my debt upon himself. I
have sinned, O Lord, and my
sins are many and grievous: but
this horrible sin I will not commit,
to make thee a lyar, who by thy
words, works, and oath, doth testifie
that satisfaction is made for my
iniquities. I am not afraid by rea-
son of my sins: for thou art my
righteousness. I am not afraid
by reason of my ignorance: for
thou art my wisdom. I am not
afraid of death: for thou art my
life. I am not afraid of my errors:
for thou art my truth. I am not a-
fraid of corruption: for thou art
my resurrection. I am not afraid
of the sorrows of death: for thou
art my joy. I am not afraid of the
severity of judgement: for thou art
my righteousness, 1 Cor. 1. 30.
Distill upon my withered soul the
dew of thy grace and quickning
consolation. My spirit waxeth dry:
but it shall shortly rejoyce in
thee.

thee. My flesh doth languish, and is withered: but it shall shortly bud forth. I am subject to corruption: but thou shalt deliver me from corruption: for thou hast delivered me from all evils. Thou hast created me: How then can the workmanship of thy hands be dissolved? Thou hast redeemed me from all mine enemies: How then can death have rule over me? Thou hast bestowed thy body and blood, and all that thou hadst, yea even thy self for my salvation: How then shall death withhold them, which thou hast redeemed with so precious a ranfome? Thou Lord Jesus, art righteousness it self: So then my sins cannot prevail against thee. Thou art life it self, and the resurrection: So then my death cannot prevail against thee. Thou art God: Therefore Satan cannot prevail against thee. Thou hast given me the earnest of thy spirit: in that do I glory, in that do I triumph, and

and am fully perswaded, without doubting, that I shall be admitted to the marriage of the Lamb, 2 Cor. 1. 22. Most dear Bridegroom, thou art my wedding garment, which I put on in baptism, Revel. 19. 7. Thou shalt cover my nakedness, neither will I sow the supplement of my righteousness to this most precious and beautiful garment, Galat. 3. 27. What is mans righteousness, but the cloth of a menstruous woman? Isa. 64. 6. How then can I dare to patch that most precious garment of Christs righteousness with this abominable rag? In this garment will I appear before thy face in judgement, when thou shalt judge the world in righteousness and equity, Acts 17. 31. In this garment will I appear before thy face in the kingdom of heaven: This garment shall cover my confusion and reproach, that no man remember it any more for ever: there shall I appear glorious and

holy in thy sight: And this my flesh, this my body shall be arrayed with beatificall glory, which glory shall be everlasting, and without end. Come Lord Jesus, and who-soever loveth thee, let him say, *Come*, Rev. 22. 30.

Meditat. VI.

Consolation for the penitent,
from the cross of Christ,
gathered chiefly out of
Anselm.

*Christs Cross my crown I do esteem,
Whass'ever beathen men do deem.*

All the glory of the godly consists in the ignominy of the Lords passion: *Bernard.* All the rest of the godly consists in the wounds of our Saviour, our life in his death, our glory in his exaltation. How great is thy mercy.

O heavenly Father and Almighty God ! Of my self I could offend thee, but of my self I could not appease thee : Thou therefore in Christ dost reconcile me unto thee.

Behold therefore holy God, the holy pledge of his flesh, and forgive the guiltiness of my flesh : *Anselm.* Have respect unto what thy Son hath done for me, and forget what thy wicked servant hath done against thee. My flesh doth provoke thee to anger : Let the flesh of Christ, I beseech thee, move thee to mercy. It is much that my wickedness hath deserved, but it is much more that the holiness of my redeemer hath merited. Great is my unrighteousness, but much more great is the righteousness of my redeemer. For as much as God is higher than man, so much is my wickedness lower than his goodness, both in quality and quantity. I am wholly thine by condition, grant also that

by

by love I may be wholly thine. Thou that makest me to ask, make me also to receive; Thou that grantest unto me to *seek*, grant unto me also to *find*, Matth. 7. 7. Thou that teachest me to *knock*, Matth. 7. 7. open unto me when I knock. To desire, I have from thee, Let me have from thee also to obtain. To *will*, I have from thee: *Phil. 2. 13*. Let me have from thee, to do also. Holy God, just Judge; if my sins be concealed, they are incurable: if they be seen, they are detestable: they do burn me with grief, and do much more terrifie me with fear. Do not withhold, I pray thee, thy true mercy, where thou findest so true misery. Great is the sin which thou findest here, but let thy grace be greater and more plentiful. Holy Father, pour not I beseech thee thy wrath upon me, seeing that thou hast smitten thy Son for me.

O holy Jesus, deliver me from the wrath of God, thou that didst
take

take it upon thy self for my sake upon the cross. O holy Spirit, protect me by thy consolation against the wrath of God, thou that in the Gospel hast declared mercy to the contrite and penitent. O holy God and just Judge, I find no place to flie unto from the presence of thy wrath: If I ascend up into heaven, thou art there: If I descend into the deep, behold thou art there also: If I take the wings of the morning, and dwell in the utmost parts of the sea, there also shall thy hand lead me, and thy right hand lay hold on me, Psal. 139. 8, 9, 10. Unto Christ therefore I will flie, and hide my self in his wounds. O mercifull God, behold the body of thy Son wounded in every part, and look not upon the wounds of my sins. Let the blood of thy Son wash me from all my spots. Hear his most ardent prayers offered unto thee for the salvation of the elect. O holy God and just Judge, my life affrights
me;

me : for if it be exactly examined, it is either sin, or barrenness : *Anselm.* And if there seem to be any fruit in it, it is either counterfeit, or imperfect, or some ways corrupted; so that it cannot please thee, yea, it must needs displease thee. Truly, all my life is either sinfull and damnable, or unfruitfull and contemptible. But why should I separate unfruitfull and damnable ? Certainly, if it be unfruitfull, it is damnable : for *every tree that bringeth not forth good fruit, is hewen down and cast into the fire.* Matth. 3. 10. Not only the tree that bringeth forth ill fruit, is cast into the fire, but that also which bringeth forth no fruit. The goats affright me, for they were set on the left hand of the Judge, not because they did any evil, but because they did no good, *Matth.* 25. 41. To the hungry they gave no meat : To the thirly they gave no drink. Therefore thou withered and unfruitfull tree, which hast deserved

deserved everlasting fire, what wilt thou answer in that day, when thou shalt give account for all the time spent in this life, even to the twinkling of an eye? An hair shall not perish from thy head, nor a moment from time. O the straits! On this side shall be thy sins accusing: On that side justice terrifying: Underneath thee, the horrible pit of hell gaping: Above thee, the angry Judge condemning: Within thee, thy conscience burning: Without thee, the world flaming. *The just man shall scarce be saved*, 1 Pet. 4. 18. Whither then shall the sinner thus taken unawares betake himself? To lie hid, it is impossible: To appear, it is intolerable.

From whence then shall I seek for the salvation of my soul? from whom shall I seek counsell? Who is he that is called the Angel of great counsell? *Bernard*. It is Jesus: He is the Judge between whose hands I tremble. Fear not
then,

then, O my soul, be comforted,
despair not : Hope in him whom
thou fearest, betake thy self unto
him from whom thou hast fled.
O Jesus Christ, for this thy names
sake, do unto me according to thy
name. Look upon me miserable
man, that calleth upon thy name :
If thou receive me into the most
ample bosom of thy mercy, thou
shalt no whit be straited. It is
true O Lord, my conscience hath
deserved damnation, and my re-
pentance is not sufficient for sa-
tisfaction : But it is most certain,
that thy mercy is greater than my
offence. *In thee, O Lord, do I put
my trust, let me never be confounded,*
Psal. 31. 11.

Meditat.

Meditat. VII.

Of the fruit of the Lords Passion,

*My hope on Christ is fixed sure,
Who wounded was my wounds to
cure.*

AS often as I think of the Lords passion, I presume much of the love of God, and the forgiveness of my sins. He bowes down his head to kiss me : (*Bernard*, upon the Passion.) He stretcheth forth his arms to embrace me : He openeth his hands to give unto me : He openeth his side that I may see his heart flaming with love : He is lifted up from the earth that he may draw all unto him : His wounds are blew with grief, and shining with love ; therefore by the opening of his wounds, we ought to enter into the secrets of his heart. With him there is most plenteous redemption, because his blood distilled not down drop
by

by drop, but flowed down most plentifully from five parts of his body: *Bernard*. As the grape cast into the wine-press is squeezed, and poureth forth liquor on every side: So the flesh of Christ being pressed with the weight of Gods anger, and our sins, doth on every side pour forth the liquor of bloud. When Abraham would have offered his Son for a sacrifice, the Lord said, *Now I know of a truth that thou lovest me*, Gen. 22. 12. Do thou likewise acknowledge the infinite love of the eternal Father, in that he would deliver his onely begotten Son to death for us, John 3. 16. *He loved us when we were his enemies*, Rom. 5. 20. And can he forget us when we are reconciled unto him by the death of his Son? Can he forget the precious bloud of his Son, when as he telleth the tears and the steps of the godly? *Psal. 56. 8*. Can Christ in his life forget those for whom he was willing to undergo

dergo death? Can he in the time of his glory forget those, for whom he suffered so great torments? Consider thou faithfull soul, the manifold fruits of the Lords passions. *Luther.* Christ poured forth for us a bloody sweat, that in the agony of death a cold sweat might not oppress us. It was his pleasure to wrestle with death, that we might not faint in the agony of death. It was his will to suffer most grievous anxiety and sorrow even unto death, that he might make us partakers of everlasting joy in the heavens. He would be betraied with a kisse, which is a sign of friendship and good will, that he might blot out the sin, by the which Satan betraied our first parents under the colour of friendship. He would be apprehended and bound by the Jews, that he might set us at liberty, which were bound in the chain of our sins, and subject to be cast into everlasting damnation.

on. He would begin his passion in the garden, that he might purge away sin which took its beginning in the garden of Paradise. He would be comforted by an Angel, that he might make us Angels fellows in the heavens. He was forsaken of his own disciples, that he might glew unto himself us, who had most shamefully revolted from God. Before the Councell he was accused by false witnesses, that Satan might not accuse us by the law of God. He was condemned on earth, that we might be absolved in heaven. He that committed no sin was speechless, that we might not in the day of judgement be stricken dumb by reason of our sins. He was willing to be buffeted, that we might be freed from the sting of conscience and buffetings of Satan. He suffered himself to be mocked, that we might insult over Satan the insulter. His face was covered, that he might remove from us the

the vail of sin by which we were hindred, that we could not behold the face of God, as being involved in damnable ignorance: He would be disrobed, that he might restore unto us the robe of innocency, which we had lost by sin: He was pricked with thorns, that he might cure the compunctions of our hearts: He underwent the burden of the cross, that he might take from us the burden of everlasting punishment: *He cried out that he was forsaken of God, Mat. 27.46.* that he might purchase for us an everlasting habitation with God: He thirsted on the cross, that he might merit for us the dew of Gods grace, and free us from everlasting thirst: He would be scorched in the fire of Gods anger, that he might free us from the fire of hell. He stood as guilty, that he might absolve us. He was condemned, that we might be delivered from condemnation. He was scourged by the hands of the

unrighteous, that he might free us from the scourges of the Devil. He cried out for grief, that he might preserve us from everlasting exclamation. He poured forth tears, that he might wipe away tears from our eyes. He died, that we might live. He felt the pains of hell, that we might never feel them. He was humbled, that so he might cure our sinfull tumour. He was crowned with thorns, that he might merit for us a celestiall crown. He suffered of all, that he might save all. His eyes were darkened in death, that we might live in the light of celestiall glory. He suffered ignominy and reproaches, that we might hear the Angels sing chearfully in heaven. Despair not then, O faithfull soul: An infinite good was offended by thy sins, an infinite price is payed for them. Thou shouldest have been condemned for thy sins: but the Son of God took upon him the sins of the whole world, and
was

was condemned for them. Thou deservedst to be punished for thy sins: But God hath punished them already in his Son. The wounds of thy sins are great. But the Balsame of Christs blood is more precious, and of vertue to cure them. Moses pronounceth thee cursed, because thou hast not kept all that was wrote in the book of the Law: *Deut. 27. 26.* But Christ was made the curse for thee. In the Court of heaven there is a hand-writing against thee: But Christ hath cancelled that with his blood, *Col. 2. 14.* Let thy passion therefore, O Christ be my last refuge!

Meditat.

Meditat. VIII.

Of the certainty of our salvation.

*My hope shall never be confounded,
Because my hope on Christ is
grounded.*

Why art thou troubled, O my soul, and why dost thou still doubt of the mercy of God? Remember thy Creatour; Who created thee without thee? who formed thy body in secret in the lower parts of the earth? *Psal. 139. 15.* Who took care of thee when thou wast not? will not he have care of thee, now he hath made thee after his own Image? I am the creature of God, to the Creatour do I convert myself: Though my nature be infected by the devil, though it be wounded by thieves, that is, by my sins, yet my Creatour liveth, *Luke 10. 30.* He which made me, can also renew me: He which created

created me without any evil, can
take all evil from me, whatsoever
hath entred into me by the sug-
gestion of the devil, by *Adams*
prevarication, by my own action :
yea though it hath over-run my
whole substance : Therefore my
Creatour can reform me, if so be
that it stands with his good plea-
sure and will : And certainly he
will, for who ever hated his own
workmanship ? Are we not before
him like clay in the hands of the
Potter ? If he had hated me, cer-
tainly he would never have crea-
ted me, when I was nothing. *He is*
the Saviour of all men, but especially
of them that believe, 1 Tim. 3. 10.
He created me wonderfully, but
he redeemed me more wonder-
fully : It never appeared more
plainly that he loved us, then in
his wounds and passion. *Bernard.*
Surely he is truly beloved, for
whose sake the only begotten Son
of God is sent from the bosom of
his Father : *Clem. Alex.* If thou
D didst

didst not desire my salvation,
Lord Jesus, why didst thou descend
from heaven? but thou didst
descend upon earth, to die on the
cross. God, to redeem a servant,
spared not his own Son, Rom. 8. 32.
Therefore assuredly, God loveth
man with a wonderfull love, seeing
that he hath delivered up his
Son to be afflicted, slain, and
crucified for the redemption of
man. Very dear, and very great
was the price of our redemption,
1 Pet. 1. 18. Therefore great and
dear is the mercy of our Re-
deemer. It might seem to some
that God loves his adopted sons
as dearly as his only begotten
Son; For that on which we
bestow any thing, is dearer than
that which we bestow: That he
might make us his adopted sons,
he spared not his natural and
coessential Son: It is no Wonder
then, if he hath prepared for us
mansions in his heavenly house,
seeing that he hath given us

own Son, in whom is the fulness of the divinity, *John 14. 2.* Certainly, where there is the fulness of the divinity, there is also the fulness of life, and glory everlasting: But if he in Christ hath given unto us the fulness of life everlasting; how shall he deny unto us a little particle thereof? Assuredly, our heavenly Father loveth us his adopted sons with exceeding great love, seeing he hath delivered up his only begotten Son for us. Assuredly, the Son embraceth us with exceeding great love, seeing that he hath delivered up himself for us. To make us rich, he endured extream poverty: for he had not where to lay his head, *Matth. 8. 20.* To make us the sons of God, he is made man; neither doth he neglect us now, having finished the work of our redemption, but still intercedeth for us, *Rom. 8. 34.* sitting at the right hand of the divine Majesty. What thing is there necessary for my salvation

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which

which he shall not obtain, seeing that he hath bestowed himself to merit salvation for me? What will the Father deny unto his Son, who *became obedient unto him unto death, even the death of the cross?* Phil. 2. 8. What will the Father deny unto his Son, seeing that long ago he hath accepted the price of our redemption payd by him? Let my sins accuse me, yet in this my Mediatour do I trust: He which excuseth me, is greater than he that accuseth me: Let my weakness affright me, yet in his strength will I glory: Let Satan accuse me, if my Mediatour excuse me: Let heaven and earth accuse me, and my iniquities prove me guilty; it is sufficient for me that the Creatour of heaven and earth, and righteousness it self doth intercede for me. The sufficiency of my merit, is to know that my merit is not sufficient: *Bernard.* It shall be sufficient for me to have him propitious, against whom
only

only I have sinned : Whatsoever he hath decreed not to impute, shall be as if it had not been : Neither doth it trouble me that my sins are both grievous and divers, and often repeated : For if I were not burdened with sins, what need I desire his righteousness ? *Austin.* If I had no disease, what need I implore the help of the physician ? *Matt. 9. 12.* He is the physician, he is the Saviour, *Matth. 1. 21.* he is righteousness it self, he cannot deny himself, *1 Cor. 1. 30.* I am sick, I am condemned, I am a sinner, I cannot deny my self. Have mercy on me, O thou my Physician, my Saviour, and my righteousness ! *Amen.*

Meditat. IX.

That God alone is to be loved.

*By love cleave fast to God above,
For nought on earth deserves thy
love.*

R Aise up thy self, O faithfull
soul, and love that chief good
in whom are all goods, without
whom there is no other true good.
Anselm. No creature can satisfie
our desire, because no creature is
perfectly good, but onely good by
participation. Some current of
good doth descend upon the crea-
ture from the Creatour, but the
fountain is still in God: Why
therefore should we forsake the
fountain, and follow the current?
All good in the creatures, is but
the image of that perfect good
which is in God, yea which is God:
why therefore should we lay hold
on the image, and let go the thing

it self: Noahs dove could not find on the moveable waters where her foot might rest, Gen. 8: 9. Even so our soul amongst all sublunary things cannot find out which can fully satisfie her desire, by reason of their inconstancy and frailty. Doth not he wrong himself who loveth any thing unworthy of his love? Now the soul of man is more noble than all the creatures, because it was redeemed by the passion and death of God: Why therefore should it love the creatures? Is it not contrary to that majesty unto which God hath exalted the Saints? Whatsoever we love we love either for power, or wisdom, or beauty: And what is more powerfull than God? what is more wise than God? what is more beautifull than God? All the power of earthly kingdoms is from him, and under him: All the wisdom of men compared with the wisdom of God is foolishness: All the beauty of the

creatures, compared with the beauty of God, is deformity. If some powerfull King should treat by messengers with a Virgin of mean rank and condition concerning marriage; should she not do foolishly in neglecting the King, and setting her affection upon the messengers the Kings servants? So God by the beauty of all the creatures desires to call us unto him, and invites us to love him: why therefore should our soul, which Christ would have to be his spouse, cleave unto the creatures, the messengers of this spiritual marriage? The creatures themselves crie, Why do ye cleave unto us? Why do ye place the end of your desire in us? We cannot satiate your appetite: Come ye rather to the Creatour of us both. From the creatures we can expect no reciprocal love: The creatures did not begin first to love us; But God, who is love it self, cannot but love those that love him,

I John

1 *John* 4.ch. Yea, he prevents our desires and our love, by loving us first. How greatly then is God to be loved, who in the first place hath loved us so greatly! He loved us when as yet we were not: For it was the love of God that we came into this world. *He loved us when we were his enemies*, *Rom.* 5. 10. For it was his mercy and his love, that he sent his Son to be our Redeemer. He loved us when we were fallen into sin, *v.* 8. For it is his love that he doth not presently deliver us to death in our sins, but still expects our conversion. It is his love that beyond our merits, yea contrary to our merits, he translateth us to the celestial palaces. Without the love of God thou canst never come to the saving knowledge of God; without the love of God, all knowledge is unprofitable, yea, hurtfull; Wherefore love exceedeth the knowledge of all mysteries, because this may be in the

D. 5 devils,

devils, but that cannot be but in the godly. Why is the devil most unhappy? because he cannot love the chiefest good. Contrarywise, why is God most happy and blessed? because he loveth all things, because he is delighted in all his works, *Wisd.* 1. 24. Why is not our love of God perfect in this life? Because the measure of our love is according to the measure of our knowledge. *Now in this life we know but in part, and in a glass,* 1 Cor. 13. 12. In the life to come we shall be perfectly blessed, because we shall perfectly love God; We shall perfectly love God, because we shall perfectly know him. No man can hope to have the perfect love of God in the world to come, which beginneth not to love God in this world. The kingdom of God must begin in the heart of man in this life, or else it cannot be consummated in the life to come. Without the love of God, there is no desire of eternal life:

How

How then can any one be partaker of the chiefest good, which loveth not, which seeketh not, which desireth not. Such as thy love is, such art thou; because thy love transformeth thee into it self. *Savonar.* Love is the chiefest couple, because the lover and the thing loved become one. What hath conjoynd the most just God, and wretched sinners? What hath conjoynd them being infinitely distant one from the other? Infinite love. And yet that the infinite justice of God might not be weakened, the infinite price of Christ interceded. Again, what hath conjoynd together God the Creatour, and the faithfull soul created, things infinitely distant? Love. In the life which is eternal, we shall be joynd to God in the chiefest degree. Why? Because we shall love him in the chiefest degree. Love uniteth and transformeth; if thou lovest carnal things, thou art carnal. If thou lovest the world,

world, thou shalt become worldly ;
*But flesh and bloud cannot enter
into the kingdom of God, 1 Cor.
15. 50.* If thou lovest God and ce-
lestial things, thou shalt become
celestial. The love of God is the
chariot of *Elias* ascending up into
heaven. *Kempis.* The love of God
is the joy of the mind, the para-
dise of the soul, it excludeth the
world, it overcometh the devil,
it shutteth hell, it openeth hea-
ven. The love of God is that seal,
by which God sealeth the elect
and believers : God at the last
judgement will acknowledge none
to be his ; but those that are sealed
with this seal, *Revel. 7. 3.* For
Faith it self, the only instrument
of our justification and salvation,
is not true, unless it do demon-
strate it self by love. There is no
true faith, unless there be a firm
confidence ; and there is no confi-
dence without the love of God.
That benefit is not acknowledged,
for which we do not give thanks ;
and

and we do not give thanks to him whom we do not love: If therefore thy faith be true, it will acknowledge the benefit of our redemption wrought by Christ; it will acknowledge, and give thanks; it will give thanks, and love. The love of God is the life and rest of the soul: When the soul departs from the body by death, then the life of the body departeth: When God departs out of the soul by reason of sins, then the life of the soul departeth. Again, *God dwells in our hearts by faith*, Ephes. 3.17. God dwells in the soul by love, because *the love of God is diffused in the hearts of the elect, by the holy spirit*, Rom. 5. 5. There is no tranquillity to the soul without the love of God: The world and Satan do much disquiet it; But God is the chief rest of the soul. There is no peace of conscience but to those that are justified by faith: there is no true love of God, but in them

them that have a filial confidence in God : Therefore let the love of our selves, the love of the world, the love of the creatures die in us, that the love of God may live in us : Which God begin in us in this world, and perfect in the world to come.

Meditat. X.

Of our reconciliation with
God.

*Fear not my soul, be not dismay'd ;
For Jesus Christ thy debts hath
paid.*

CHrist truly took our infirmities, Isa. 53. 4. and bare our griefs and sicknesses, Matth. 8. 17.
O Lord Jesus ! That which in us merited eternal punishment, thou tookest

tookst upon thy self: That burden which would have pressed us down into hell, thou hast undergone: *Thou wast wounded for our iniquities, thou wast broken for our sins, Isa. 53.5.* By the blewness of thy wounds are we healed: *The Lord hath laid upon thee, the iniquities of us all, verse 6.* Surely, wonderfull indeed is this change. Thou takest our sins upon thy self, and bestowest thy righteousness upon us: Death due unto us thou undergoest thy self, and conferrest life upon us: I cannot therefore by any means doubt of thy grace, or despair by reason of my sins. The worst thing that was in us, thou tookst upon thy self: How then canst thou despise that which is the best in us and thine own work, to wit, our soul and body? *Thou wilt not leave my soul in hell, neither wilt thou suffer thy holy one to see corruption, Psal. 16. 10.* For he is truly sanctified, whose sins are abolished and taken away.

way. *Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeih not his sins,* Psal. 32. 1. How can God impute our sins to us, when he hath already imputed them to another? *For the wickedness of his people he hath smitten his best beloved Son,* Isa. 53. 8. By the knowledge of him therefore he shall justifie many, and shall bear their iniquities. How shall he justifie those that are his? Hear, and attend, O my soul: He shall save them by the knowledge of him: that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternal, to know and acknowledge thee the onely true God, and Jesus Christ whom thou hast sent,* John 17. 3. And therefore if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved, Rom. 10. 9. Faith apprehendeth

deth Christs satisfaction : He bare
the iniquities of those that are his,
he suffered for the sins of many, he
interceded for the transgressours :
For he should have had very few
just, unless in mercy he had re-
ceived sinners. Thou shouldest
have had few just, O Jesus, unless
thou hadst remitted the sins of the
unjust. How then shall Christ
judge according to severity, the
sins of the penitent, which he hath
taken upon himself : How shall he
condemn him that is guilty of sin,
seeing that he himself was *made*
sin for us ? 2 Cor. 5. 21. Will he
condemn those, whom he calleth
his friends ? *John* 15. 14. Will he
condemn those, for whom he hath
entreated ? Will he condemn
those, for whom he died ? Lift up
thy self therefore O my soul, and
forget thy sins, for the Lord hath
forgotten them, *Ezek.* 18. 22.
Whom dost thou fear as the pu-
nisher of thy sins but the Lord,
who himself made satisfaction for
thy

way. *Blessed is the man whose iniquities are forgiven, and to whom the Lord imputeih not his sins,* Psal. 32. 1. How can God impute our sins to us, when he hath already imputed them to another? *For the wickedness of his people he hath smitten his best beloved Son,* Isa. 53. 8. By the knowledge of him therefore he shall justifie many, and shall bear their iniquities. How shall he justifie those that are his? Hear, and attend, O my soul: He shall save them by the knowledge of him: that is, by the saving acknowledgement and firm apprehension by faith of the mercy and grace of God in Christ. *This is life eternal, to know and acknowledge thee the onely true God, and Jesus Christ whom thou hast sent,* John 17. 3. And therefore if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God raised him from the dead, thou shalt be saved, Rom. 10. 9. Faith apprehendeth

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condemn those, for whom he hath
entreated ? Will he condemn
those, for whom he died ? Lift up
thy self therefore O my soul, and
forget thy sins, for the Lord hath
forgotten them, Ezek. 18. 22.
Whom dost thou fear as the pu-
nisher of thy sins but the Lord,
who himself made satisfaction for
thy

thy sins? If any other had payed the price of my redemption, I might have doubted whether the just Judge would accept of that satisfaction: If a man or an Angel had satisfied for my sins, yet still there might be a doubt, whether the price of Redemption were sufficient: But now there is no place for doubt. How can it be that he will not accept of that price which he hath payed himself? How can that chuse but be sufficient, which is from God himself? *Why art thou troubled O my soul?* Psal. 42.5. *All the ways of God are mercy and truth,* Psal. 25. 10. *Just is the Lord, and just are his judgements,* Psal. 119. 137. *Why art thou troubled O my soul?* Psal. 32. 5. Let the mercy of God raise thee up, let the justice of God also raise thee up. For if God be just, for one offence he will not exact double satisfaction. For our sins he hath smitten his Son; how then can he smite us his servants for

for them? how can he punish our sins in us. which he hath already punished in his Son? *The truth of the Lord endureth for ever, Psal. 117. 2. As I live, saith the Lord, I will not the death of a sinner, but rather that he turn from his wickedness and live, Ezek. 33. 11. Come unto me all ye that labour and are heavy laden, and I will refresh you, saith our Saviour, Matth. 11. 28. Shall we make God a liar, and labour by the weight of our sins to beat down his mercy? To make God a liar, and to deny his mercy is a greater sin than all the sins of the whole world: Austin. and therefore Judas sinned more in despairing, than the Jews in crucifying Christ. But rather where sin hath abounded there also grace hath abounded much more, Rom. 5. 20. and overweigheth our sins by infinite degrees. For sins are but the sins of men; but grace is the grace of God: Sins are temporal; but the grace of*
our

our Lord is from eternity to eternity. Satisfaction hath been made for our sins, and the grace of God is repaired by the death of Christ, and is established for ever: unto which I betake my self as a devout suppliant.

Meditat. XI.

Of the satisfaction made for
our sins.

*The death of Christ is life to thee,
If thou a Christian truly be.*

Come unto me all ye that labour
and are heavy laden, and I
will refresh you, Matth. 11. 28. they
are the words of our Saviour. It is
true indeed, Lord Jesus, I am
burdened overmuch, and I sigh
under the weight of my sin: But
I make haste unto thee, the foun-
tain of living water. Come unto
me,

me, Lord Jesus, that so I may come unto thee: I come unto thee, Lord, because thou first camest unto me: I come unto thee, Lord Jesus, and with anxiety I desire thee, for I find no goodness in my self. But if I found any goodness in my self, I should not with such anxiety desire thee. True, Lord Jesus! *I labour and am heavy laden*; neither can I compare my self with any of the Saints, or penitent sinners, unless it be with the Thief upon the cross. Lord have mercy upon me, thou which hadst mercy on the thief upon the cross. I have lived wickedly, I have lived in sin, but I desire to die the death of the holy and righteous: But holiness and righteousness are far from my heart: Therefore to thy holiness and righteousness do I flee. Let thy soul, Lord Jesus, succour me, let it succour me, seeing that thou laydest it down for a price of redemption for many. Let thy
most

most sacred body which was afflicted with rods, spittings, buffetings, and thorns, and fastned to the cross for me, let that succour me, *Math. 20. 19.* Let thy sacred and holy bloud, O Jesus, let that bloud succour me, which ran out of thy side at thy death and passion, *John 19. 34.* which *cleanseth us from all our sins,* *1 John 1. 9. Iren.* Let thy most holy divinity succour me, thy Divinity which upheld thy humanity at thy passion, which also resting and not shewing it self, the great mystery of our Redemption was finished, which added infinite strength and weight unto thy passion; *Infomuch that God by his own bloud hath purchased unto himself, me miserable man, Act. 20. 28.* Let thy wounds succour me, in which all my cure consisteth: Let thy most holy passion succour me! Let thy merit succour me, as being my last refuge, and a remedy against my sins! For is
that

that thou sufferedst, thou sufferedst for me: Therefore in that thou meritedst, thou meritedst for me and for mine unworthiness: Therefore God commendeth his love towards us, Rom. 5. 8. and proveth it by a testimony surpassing the understanding of all men; yea, of the Angels themselves, in that Christ died for us when as yet we were sinners, and the enemies of God, v. 10. Who can chuse but admire this? who can chuse but be astonished at it? The Son of God entreated by no man, yea hated of all men, in great mercy entreated for us who were sinners, and his enemies; Neither entreated he onely, but also satisfied Gods justice for us, by his most poor nativity, by his most holy life, by his most bitter passion, by his most cruel death. O Lord Jesus! Thou that intreatedst for me, sufferedst for me, and diedst for me, before I could desire thy merit and passion, or move thee by my prayers

prayers to pay the ranfome for
 me, how canst thou cast me away
 from thy face? How canst thou de-
 ny unto me the fruit of thy most
 holy passion, when as now out of
the deeps I cry unto thee, Psal. 130.
 1. and begg the fruit of thy merit
 with tears and sighs? I was an ene-
 my by nature when thou diedst for
 me; but I am made by grace thy
 friend, thy brother, and thy Son.
 Thou heardst an enemy before he
 prayed unto thee, & how canst thou
 despise thy friend which comes
 unto thee with prayers and
 tears? *Thou wilt not cast out him*
that cometh unto thee, John 6. 37.
 because thy word is truth. Thou
 hast spoken unto us in spirit and
 truth, and we have received from
 thee *the words of eternal life,* verse
 68. Attend and raise up thy self, O
 my soul! Before, we were sinners
 by nature, but now we are just by
 grace; Before, we were enemies,
 but now we are friends and kind-
 folks; Before, our help was in

the death of Christ ; but now it is in Christ his life : Before, we were dead in sins ; but now, we are quickned in Christ : Oh the exceeding love of God, *wherewith he loveth us ! Ephes. 2. 4.* Oh the superabundant riches of his grace, whereby he hath in heaven provided a place for us ! Oh the tender mercy of our God, *whereby the day spring from on high hath visited us ! Luke 2. 78.* But if the death of Christ hath brought unto us righteousness and life, what shall his life do ? If our Saviour dying, payd the price unto his Father, what shall he do now being alive and interceding for us ? For Christ liveth and dwells in our heart, if the remembrance of his most holy merit live and flourish in it. Draw me, Lord Jesus, that I may possess in the truth of the thing, that which here I expect by the firmness of hope. Let thy servant, I pray thee, be with thee, and let him behold the glory which the Father

E ther

ther hath given to thee, Joh. 17. 24.
and let him inhabit the mansion
which thou hast prepared in thy Fa-
thers house, Joh. 14. Blessed are they
that dwell in thy house, O Lord! They
shall praise thee for ever and ever,
Psal. 84. 4.

Meditat. XII.

Of the nature and properties of
true Faith.

*Faith is not faith, or if it be,
Faith is but dead, wants charity.*

O Thou beloved soul, consider
the power of faith, and give
thanks unto God who is the only
giver thereof: It is faith alone
that doth in such manner ingraft
us into Christ; that as Vine
branches do draw their sappy from
the Vine, so we also from him
draw life, righteousness, and sal-
vation.

vation, *John 15. 4.* Adam fell from the grace of God, and lost the divine image by his incredulity: But we are again received to grace, and the image of God begins to be renewed in us by faith. By faith Christ becomes ours, and dwells in us: And where Christ is, there is the grace of God: And where the grace of God is there is the inheritance of eternal life, *Ephes. 2. 8.* By faith Abel offered unto God a greater sacrifice than Cain, *Heb. 11. 4.* So by faith we offer unto God spiritual sacrifices; that is, the fruit of our lips, *Heb. 13. 15.* By faith Enoch was translated, *Heb. 11. 5.* So faith takes us from the society of men, and makes us have our conversation in heaven, *Phil. 3. 20.* yea whiles we are here upon earth; Christ even now dwells in us, we have already eternal life in us, but it is hid. By faith Noah prepared the Ark, *Heb. 11. 7.* So we by faith do enter into the Church, in which

our souls are preserved, when all other perish in the vast sea of this world. *By faith Abraham left the idolatrous land, verse 8.* So by faith we go out of this world, leaving our parents, brethren, and kinsfolks, and cleave unto Christ, who calleth us by his word. *By faith Abraham went into a strange Country, in expectation of the promised land, verse 9.* So we by faith do look for the celestiall *Jerusalem* which God hath prepared in the heavens, Revel. 21. 2. We are *strangers* and pilgrims in this world, and travel by faith unto a celestial Countrey, *Psal. 39.* *By faith Sarah conceived her son Isaac in her old age, Heb. 11. 11.* So we being spiritually dead, have received by faith strength to conceive Christ spiritually. For as Christ was once conceived in the sanctified womb of the Virgin Mary, So in the faithfull soul, which hath kept it self pure from the contagion of the world, he is ever

ry day spiritually born. By faith Abraham offered up Isaac, ver. 17. So also we by faith do spiritually mortifie and sacrifice our own will, which is the beloved son of our soul. For he which follows Christ, must deny himself, Mat. 16. 24. that is, renounce his own will, his honour, and the love of himself. By faith Isaac blessed Jacob, Heb. 11. 20. So we by faith are made partakers of all divine benedictions: For in the seed of Abraham, that is, in Christ, all nations shall be blessed, Gen. 22. 18. By faith Joseph prophesied of the Israelites going out of Egypt, and gave commandment concerning his bones, Heb. 11. 22. So we by faith expect an egress out of the spirituall Egypt of this world, and a blessed resurrection of the body. By faith Moses was preserved for three months, ver. 23. So faith hideth us from the tyranny of Satan, untill at length we be brought into Gods royal palace, and be

adopted spiritual kings. By faith Moses chose rather to suffer affliction with the people of God, verse 25. then to live in the glory of Egypt. So faith begets in us the contempt of glory, honour, riches, and the pleasures of this world, and excites in us the desire of the Kingdom of heaven. By faith we choose rather the ignominy of Christ, then the treasures of this world. By faith Moses left Egypt, & feared not the Kings anger, verse 27. So faith doth animate and confirm us, that we are not terrified by the threats of the tyrants of this world, but rather obey the call of God with a courageous and constant mind. By faith Israel celebrated the Passover, verse 28. So also we by faith do celebrate a Passover. Christ was sacrificed for our Paschal Lamb, whose flesh is meat indeed, & whose blood is drink indeed, John 6. 55. By faith the Israelites passed through the red sea, Heb. 12. 29. So we by faith do pass

pass through the sea of this world. By faith the walls of Jericho fell, Josh. 6. 20. So we by faith destroy all the munitions of Satan. By faith Rahab was saved, Heb. 11. 31. So in the universal destruction of this world, by faith we shall be saved from destruction. By faith the Fathers overcame kingdoms, stopt the mouth of lions, & quenched the force of fire, ver. 33. So we by faith destroy the kingdom of Satan, escape the treacheries and rage of the infernal lion, and are delivered from the scorching of hell fire.

But faith is not a naked opinion and profession, but a true and lively apprehension of Christ propounded to us in the Gospel, a full perswasion of the grace of God, the confident rest of our soul, and peace which relies only upon the merit of Christ. This faith is begotten of the seed of Gods word. For faith and the Spirit are one, and the word is the

coach by which the holy Spirit is brought unto us. The fruit doth follow the nature of the seed: Faith is a divine fruit; therefore the seed must be divine, and that is, *The word*. As in the creation, light was made by the word of God; for God said, *Let there be light, and there was light*, Gen. i. 34. So the light of faith ariseth from the light of the word of God: *In thy light shall we see light*, saith the Psalmist, Psal. 36. 9. Seeing faith doth joyn us unto Christ, seeing it makes us one with him, therefore it is the mother of all virtues in us. Where there is faith, there is Christ; where Christ is, there is an holy life; to wit, true humility, true gentleness, true love. Christ and the holy Spirit are not severed; where the holy Spirit is, there is true holiness: Therefore where there is not an holy life, there is not the sanctifying Spirit. And where there is not the Spirit, neither is there Christ;

Christ ; where there is not Christ, neither is there faith. Whatsoever branch doth not suck its life and nourishment from the Vine, is not to be judged a part of the Vine : So neither are we yet joyned to Christ by faith, unless we suck our life and nourishment from him, *John 15.4.* Faith is a kind of spiritual light ; for our hearts are enlightned by faith : therefore it spreads abroad the rays of good works : But where the rays of spiritual life are not, there is not yet the true light of faith. Bad works are the works of darkness ; But faith is light : And *what communion is there between light and darkness ? 2 Cor. 6.14.* Bad works are the seed of Satan, but faith is the seed of Christ : And *what communion is there between Christ and Satan ? 2 Cor. 6.15.* By faith our hearts are purified : But how can there be an inward purity in the heart, when the words are impure, and the outward works appear

E 5 impure ?

impure? Faith is the victory which
 overcometh the world, 1 John 5. 4.
 And how can there be true faith
 there, where the flesh overcometh
 the Spirit, and leadeth it as it were
 captive? By faith we have Christ,
 and in Christ eternal life: But
 no impenitent sinner that perse-
 vereth in his sins, can be partaker
 of eternal life: How then can he
 be partaker of Christ? How can he
 be partaker of faith? Kindle in us,
 O Christ, the light of true faith,
 that by faith we may obtain eter-
 nall salvation.

Meditat. XIII.

**Of the spiritual Wedlock of Christ
 and the soul.**

*Christ is by marriage knit to thee,
 If thou to him by sanctitie.*

I Will betroth thee unto me for-
 ever, saith Christ unto the faithful
 soul.

soul, *Hos. 2. 10.* Christ therefore would be present at the marriage which was celebrated in *Cana of Galilee*, *John 2. 1.* to shew that he came into the world to spiritual marriages. Rejoyce in the Lord with gladness, and leap thou faithfull soul, for joy in thy God, who hath clothed thee with the garments of salvation, and compassed thee about with the robes of righteousness, like a spouse adorned with jewels and bracelets, *Isa. 61. 10.* Rejoyce for the honour of the bridegroom: *Austin.* Rejoyce for the beauty of the bridegroom: Rejoyce for the love of the bridegroom. His honour is the greatest that can be; For he is true God blessed for ever, *Rom. 9. 5.* How great then is the dignity of this creature, I mean the faithfull soul, seeing the Creator himself is willing to betroth her unto himself! His beauty is the greatest that can be: For he is beautifull above the sons of men, for they saw the glory of him, of
the

the glory of the only begotten Son of the Father, John 1. 14. His face shined like the sun, and his garments were white as snow, Matt. 17. 2. His lips were full of grace, and he was crowned with glory and honour, Psal. 45. 2. Psal. 8. 5. How great then is his mercy, that he being the chiefest beauty, doth vouchsafe to chuse the soul of man to be his spouse, whereas it is defiled with the stains of sin! On the bridegrooms part there is the greatest majesty; on the spouses part there is the greatest infirmity. On the bridegrooms part there is the greatest beauty; on the spouses part there is the greatest deformity. And yet far greater is the love of the bridegroom towards the spouse, than of the spouse towards the bridegroom, whose honour and whose beauty doth so far excell. Behold thou faithfull soul, behold the infinite love of the bridegroom! *Anselm.* It was his love that drew him down from
heaven

heaven unto the earth : It was his love that bound him to a pillar ; It was his love that fastned him to the cross : It was his love that enclosed him up in the grave : It was his love that he descended into hell. What could make him to do all these things ? Surely it was his love towards his spouse. But our hearts are stony, and heavier than lead, if the bond of so great love cannot draw us unto God ; whereas it hath drawn God unto us. *Naked* was his spouse, and being naked could not be admitted into the royal palace of the heavenly King *Ezek. 16. 22.* And *he hath clothed her with the garments of righteousness and salvation, Isa. 61. 10.* whereas she lay enwrapped and involved in the foul coat of her sin, and the most filthy rags of iniquity : *He hath granted unto her to be arrayed in fine linnen, clean and white, the fine linnen is the righteousness of Saints, Rev. 19. 8.* That Garment is the
right-

righteousness which was obtained by the death and passion of the bridegroom himself. Jacob laboured fourteen years to obtain Rachel to his wife, Gen. 29. 27. But Christ for thirty four years almost endured hunger, thirst, cold, poverty, ignominy, reproaches, bonds, whips, the bitterness of gall, and death upon the cross, to purchase unto himself the faithful soul to be his spouse, *Simpson* went down and chose out of the Philistines, which were adjudged to destruction, a wife unto himself, *Judg.* 14. 1. The Son of God came down and chose unto himself a spouse out of men that were condemned and subject to eternal death. The whole stock of the spouse was at enmity with the heavenly Father, and he by his most bitter passion hath reconciled it unto his Father. The spouse was prostrate upon the face of the earth, and polluted in her own blood, *Ezek.* 16. But he bath washed her

ber with the water of baptism, and cleansed her with a most holy laver: He hath cleansed the blood of his spouse with his own blood; for *The blood of the Son of God doth cleanse us from all our sins*, 1 John 1. 7. The spouse was deformed; but he hath *anointed her with the oyl of grace and mercy*, Ezek. 16. 9. The spouse was not honourably apparelled, but he hath put bracelets and ear-rings upon her, vers. 11. He hath adorned her with vertues and divers gifts of the holy Spirit. The spouse was very poor and had no pledge to give unto him. *Tertull.* Therefore hath he left unto her the pledge of his spirit, and received from her the pledge of his flesh, and hath carried it up into heaven. The spouse was hungry; but he hath given unto her *fine flour, and honey, and oyl to eat*, Ezek. 16. 19. He doth feed her with his flesh and blood unto eternal life. The spouse is disobedient, and often breaketh

breaketh her marriage faith, she committeth fornication with the world, and with the devil; and yet the bridegroom out of his infinite love, doth receive her again into favour, as often as she returneth unto him by true repentance. Acknowledge and confess, thou faithfull soul, these so many and so great arguments of his infinite love. Love, thou faithfull soul, the love of him, that for love of thee descended into the womb of the Virgin: *Austin.* We must love him, that delivered up himself for us, so much more than our selves, by how much he is greater than us: *Ans.* Let us make our whole life conformable unto him, who for the love of us made himself wholly conformable unto us. He is justly to be accounted most unthankfull, who loveth not again him of whom he was first beloved. How greatly therefore ought we to love him, who for the love of us, did as it were forget his own

Majesty! Happy soul, which by the bonds of this spiritual marriage is joyned unto Christ! She doth safely and confidently apply unto her self all the benefits of Christ: even as in another case, by wedlock the wife doth shine glorious by the reflection of the husbands rays upon her. Now by faith alone are we made partakers of this blessed and spiritual marriage, as it is written, *I will betroth thee unto me in faith*, Hos. 2. 19. Faith doth ingraft us into Christ, as a branch into the spiritual Vine, that we may suck our life and nourishment from him, *John* 15. 5. And as they which are joyned in marriage, are no more two but one flesh, *Mat.* 19. 6. So they which by faith are joyned unto the Lord, become one spirit with him, *1 Cor.* 6. 17. because Christ by faith dwelleth in our hearts, *Eph.* 3. 17. And this faith if it be true, it worketh by love, *Galat.* 5. 6. As in the old Testament,

ment, the Priests were compelled to marry virgins, Lev. 21. 13. So the celestial Priest, doth spiritually couple unto himself such a virgin as doth keep her self pure and undefiled from the embracement of the devil, the world, and her own flesh. Vouchsafe, O Christ, length to admit us unto the marriage of the Lamb, Rev. 19, 7. Amen

Meditat. XIV.

Of the mystery of Christs incarnation.

*Admire my soul the mystery
Of Fesus Christs nativity.*

LET us with-draw our minds a while from these temporall things, and let us contemplate the myltery of the Lords nativity. The Son of God came down from heaven unto us, that we might obtain the adoption of sons, Gal.

Gal. 4. 5. God is made man, that man may be made partaker of divine grace and nature, 1 Pet. 1. 20. About the evening of this world would Christ be born, to shew that the benefits of his incarnation concern not this life, but that which is everlasting. In the time of *Augustus* the peace-maker would he be born, *Luke* 2. 1. because he made peace between God and man. In the time of *Israel's* servitude would he be born, because he is the redeemer and deliverer of his people. Under the reign of a foreign king would he be born, because his kingdom was not of this world, *Jo.* 18. 36. He is born of a virgin, to signify that he is not conceived or born, but in the hearts of those that are spiritual virgins, that is, whose minds adhere not unto the world and the devil, but unto God in one spirit. His birth was pure & holy, to sanctifie our impure and polluted nativity. *Ferrull.* He is born of a virgin, betrothed to an

an husband, to honour matrimony, which was Gods institution. He is born in the darkness of the night; because he was the true light which illuminateth the darkness of the world. He is laid in a manger, Luke 2.7. because he is the true food of our souls. He is born betwixt an ox and an ass, that men which were become like unto the beasts, might be restored to their former dignity. He is born in Bethlehem, Mat. 2.1 that is in the house of bread, because he brought with him most plentiful food of divine benefits. He is the first and only begotten of his mother upon earth, because he was according to his divine nature the first and only begotten of his father in heaven. He is born poor and needy, to purchase for us celestial riches, 2 Cor. 8.9. He is born in a stable, to bring us to his royall palace which is in Heaven. From heaven is sent the messenger of this so great a benefit, Luke 2.9. because no man on earth

earth understood the greatness thereof : And further it was meet that the messenger of celestial gifts should be celestial, 13. The *armies* of the *Angels* rejoyce, because we are by the incarnation of the son made partakers of their happiness, 8. To the *shepherds* first is declared this so great a miracle, because the true shepherd of our souls came to bring back the lost sheep into the way. To the ignoble and those that were despised is the matter of so great joy declared, because no man can partake thereof, unless he become vile in his own eyes. To them that watch over their flocks is his nativity declared, because they onely whose hearts do watch unto God, and not they that lie snorting in their sin, are made partakers of so great a gift, 13. The *Quire* of heaven, which was made sorrowfull for the sin of our first father, doth now sing and rejoyce. The brightness and glory of that Lord and King

King appeareth now in the heavens, whose lowliness men despised on earth. The Angel says unto them, *Fear not*, 10. because he was born, who will quite take away all cause of fear. Joy was declared from heaven, because the author and giver of joy was born. Joy is commanded, because enmity between God and man, the cause of all sorrow, is removed. *Glory in the highest is rendered unto God*, 14. which our first father, by his unlawfull transgression of the commandment, would have taken away. True peace is obtained by his nativity, because before men were enemies unto God; before, their own conscience was their adversary; before, they were at dissention one with another. True peace is restored to the earth, because he is overcome which held us captive, 14. *Let us go with the shepherds to Christs manger*, that is, to the Church, and in his *swallowing clothes*, that is, in the sacred scrip-

Scriptures shall we find the infant
swrapped, 15. Let us with *Mary*
the holy mother of our Lord, keep
the words of so great a mystery,
and let us every day recall them
to our memory, 19. Let us fol-
low with our voice the *Angels*
which sing before us, and let us
render unto God due thanks for
so great a benefit, 13. Let us re-
joyce and be glad with all the
heavenly army. For if the *Angels*
do so greatly rejoyce for our sake:
How much more ought we to re-
joyce, seeing unto us he is born and
given? *Isa. 9. 6.* If the *Israelites*
did lift up their voices with jubi-
lee when the ark of the covenant
was brought unto them, which
was but a figure and shadow of
the Lords incarnation; how much
more ought we to rejoyce, unto
whom the Lord himself is come,
and hath taken our flesh upon him?
If *Abraham* rejoyced when he saw
the day of the Lord, *John 8. 56.*
when the Lord, in an humane shape
assumed,

assumed for a time, appeared unto him, *Gen. 18. 2.* What should we do now. Christ hath coupled unto himself our nature by an everlasting and inviolable covenant. Let us admire here the infinite goodness of God, who himself would descend unto us, seeing that we could not ascend unto him. Let us admire the infinite power of God, who of two things most distant, I mean the divine and humane nature, could make one, so neatly, that one and the same should be God and man. Let us admire the infinite wisdom of God, who could find out means to work our salvation, when men and angels saw no means. An infinite good was offended; and an infinite satisfaction was required. Man had offended God; of man was satisfaction required: But by man neither could an infinite satisfaction be made: neither could Gods justice be satisfied without an infinite price, There-fore

fore God was made man, that both he which had sinned might satisfie, and he which was infinite might pay an infinite price. *Ansel.* Let us admire this wonderfull temper of Gods justice and mercy, which no creature could find before God did manifest it, and none could fully perceive after it was made manifest. Let us admire these things, and not curiously pry into them: Let us desire to look in, though we cannot conceive all: Let us rather confess our ignorance; than deny Gods omnipotence.

F

Meditas.

Meditat. XV.

Of the saving fruit of the
Incarnation.

*Christ was conceiv'd in Virgin
womb,
That thou might'st son of God be-
come.*

I Bring you tidings of great joy,
Luke 2. 10. saith the Angel
our Saviours nativity: Of great
joy indeed, that is, such as passed
mans understanding. It was a ve-
ry great evil, that we were held
captive under the wrath of God,
under the power of the devil, and
under eternal damnation: But
was yet greater, because man
either knew it not, or else did ne-
glect it. But now, great joy is de-
clared unto us, because he that
delivereth us from all evils, is
come into the world: He is come
a phyfician to the sick, a redeemer
to the captives, the way to

wanderers, life to them that were dead, and salvation to them that were condemned. *Hug.* As *Moses* was sent from the Lord to deliver the people of *Israel* from the servitude of *Egypt*, *Exod.* 3. 10. So *Christ* was sent from his Father, to redeem all mankind from the devils slavery. As the dove after the drying up of the waters of the deluge, brought an Olive branch into the Ark of *Noah*, *Gen.* 8. 11. So *Christ* came into the world to preach peace and the reconciliation of man with God. Therefore we have cause to rejoyce, and conceive great things of the mercy of God. He which loved us so, being his enemies, *Rom.* 5. 10. that he did vouchsafe to assume our nature to be united to his Divinity, what will he deny unto us being joyned unto him by participation of our flesh? Who ever hated his own flesh? *1st Joh.* 5. 29. How then can that self and Infinite mercy repell us from him, being now made partakers

F 2 takers

takers of his nature? Who can in words express, or in thought conceive the greatness of this mystery? Here is the greatest sublimity, and the greatest humility; the greatest power, and the greatest infirmity; the greatest Majesty, and the greatest frailty. What is higher than God, and lower than man? What is more powerfull than God, and weaker than man? What is more glorious than God, and more frail than man? But this chief power found out a means to conjoyn these, seeing that the chief justice did necessarily require such a conjunction. Who also can conceive the greatness of this myltery? An equivalent and infinite price was required for the sin of man, because man had turned himself away from the infinite good, which is God. *Anselm.* But what could be equivalent to the infinite God? Therefore infinite justice it self takes it were of himself an equivalent price.

price: and God the Creatour suffers in the flesh, that the flesh of the creature should not suffer for ever. An infinite goodness was offended, and none could intercede but a Mediatour of infinite power: And what is infinite, but God? Therefore God himself, *reconciled the world unto himself*, 2 Cor. 5, 19. God himself became Mediatour, God himself redeemed mankind by his own blood, Acts 20. 28. Who can conceive the greatness of this mystery? The chief Creatour was offended, and the creature sought not with care to appease him, and to be reconciled unto him: So he which was offended, assumes the flesh of the creature, and becomes Reconciliatour. Man had forsaken God, and turned away himself unto the devil the enemy of God: and he that was forsaken, makes diligent inquisition after the forsaker, and invites him most bountifully to come again unto him.

him. Man had departed from that infinite good, and fallen into an infinite evil : And that same infinite good, by giving an infinite price of redemption, delivered that creature from the infinite evil. Is not this infinite mercy far exceeding all the finite understanding and thought of man? Our nature is become more glorious by Christ, than it was dishonoured by Adams sin. We have received more in Christ, than we lost in Adam : *where sin did abound, Gods grace did superabound*, Rom. 5.20. In Adam we lost our innocency, in Christ we have received perfect righteousness. Let others admire Gods power : but his divine mercy is yet more to be admired ; although power and mercy in God are equal, for both are infinite. Let others admire our creation : But I had rather admire our redemption ; although creation and redemption are both acts of infinite power.

power. It was a great thing to create man, having deserved nothing; for as yet he had no being: But it seems yet to be greater, to take upon him to satisfie for the debt of man, and to redeem him when he deserved evil. It was a wonderfull thing that our flesh and our bones were formed by God, *Gen. 2, 23.* but yet it is more wonderfull that God would become *flesh of our flesh, and bone of our bones,* *Eph. 5. 30.* Be thankfull, O my soul, unto God, who created thee when thou wast not, who redeemed thee when for sin thou wast condemned, and who hath prepared for thee, if by faith thou achieve unto Christ, the joyes of Heaven,

Meditat. XVI.

Of the spiritual refection of
the godly.

*Christ unto thee, if thou art his,
Both light and food, and medecine is.*

Our most bountifull God hath
prepared a great feast, Mat. 22.
4. but hearts that be hungry must
be brought unto it. He that tasteth
not, feeleth not the sweetness of
the heavenly feast: and he which
hungreth not, tasteth not. To
believe on Christ, is to come to
his heavenly feast. But no man
can believe unless he confess his
sins with contrition, and repent
him of the same. Contrition is the
spiritual hunger of the soul, and
faith is the spiritual feeding. To
the Israelites God gave *Manna* in
the wilderness, being the *bread of
Angels*, Exod. 16. 15. In this feast
of the new Testament God giveth
unto us the heavenly Manna, that
is, his grace and forgiveness of
sins,

kins, yea his Son the Lord of the Angels, *John 6. 51.* Christ is that spiritual bread which came down from Heaven to give life unto the world, *Luke 15. 16.* He that is full with the husks of the swine, that is, with the delights of this world, desires not that sweetness. The outward man perceiveth not what is sweet unto the inward. God gives his Manna in the wilderness, that is, where all earthly meat, and all earthly consolation is taken from the soul, *He which had married a wife, refused to come, Luke 14. 20.* But the chaste virgins, that is, those souls which neither cleave unto the devil by sins, nor to the world by delights, do come unto this feast. *I have espoused you, as a chaste virgin to one husband, saith the Apostle, 2 Cor. 11. 2.* Our soul must not commit spiritual adultery, that so God may contract spiritual marriage with her. *He which had a desire to go see his field, refused*

to come, Luke 14. 18. They which love the pleasures of this world, come not unto the sweetness of the heavenly feast. The desire is the foot of the soul: Our soul comes not to this mysticall feast, unless it desires; and it cannot desire the heavenly sweetness, if it be fall with this worldly comfort. When the rich young man heard that for Christ he should forsake his riches, unto which his soul did cleave, *he went away sorrowfull*, Matt. 19. 22. Christ the celestial *Elisba poureth* not the oyl of celestial sweetness but into vessels which are empty, 2 Kings 4. 4. The love of God enters not into the soul, unless self-love and the love of the world first go forth. *Where our treasure is there will our heart be also*, Mat. 6. 21. If thou makest the world thy treasure, thy heart will be on the world. Love hath force to unite: *Savonar.* If thou lovest earth, thou art united to earth. Love hath
force

force to alter and change : If thou lovest the world, thou shalt become worldly. They which buy oxen, and are negotiating, come not unto Christ, Luke 14. 19. They which set their hearts upon riches, desire not the heavenly riches, Psal. 62. 10. Earthly riches by a kind of false shew of sufficiency satisfie the desire of the soul, that she may not seek after her true sufficiency in God, which only doth fully satiate the appetite. All earthly riches consist in the creatures, in silver, gold, building, ground, cattel: but no creature doth fully satisfie the soul, because she is more excellent then all the creatures ; for they were all made for her use. How sufficient the creatures are to satiate and fulfill our desires, it appeareth at death, when all creatures forsake us. It is wonderfull that we should so firmly stick unto the creatures, when as they stick to us so weakly and unconstantly. Adam, when he
turned

turned away from the consolation of God, and sought delight in the tree of knowledge of good and evil, was driven out of Paradise, Gen. 3. 6. Our soul, if it turn away from God unto the creatures, is deprived of celestial comfort, and is quite driven away from the tree of life. But what remains unto them that neglect this feast? *The world passeth away*, and so do all they that cleave unto it, 1 Job. 2. 17. The creatures pass away, and all they that put their trust in them. Our heavenly Father sweareth, that they which prefer oxen, fields, wives, that is, any earthly things whatsoever, before the sweetness of the heavenly feast, *shall never tast of his supper*, Luke 14. 24. After supper there is no further provision of meat made: and, if we neglect Christ, there is no other remedy left for us. Those contemners shall be punished with eternal famine, and live in

in eternal darkness. They which would not hear Christ thus inviting them, *Come unto me all ye that labour and are heavy laden,* Matth. 11. 28. shall hear him at length denouncing, *Go ye cursed into everlasting fire,* Matt. 25. 41. The Sodomites were *consumed with fire,* Gen. 19. 24. because being called to this Feast by the preaching of Lot, they would not come. The fire of Gods wrath, which lasteth for ever, shall consume them who being called by the gospel have despised this Feast. At the coming of the *bridegroom,* Mat. 25. 8. the *virgins* that had *no oyl in their lamps,* staying too long, *were shut out,* 10. *Granat.* So they whose hearts in this world are not filled with the oyl of the ho'y spirit, shall not be admitted by Christ to the participation of joy, but they shall have the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, and the gate

gate of good works shut against them. Christ hath yet an inward kind of calling: and happy is he that hears it, Revel. 3.20. Christ often *knocks at the gate* of our hearts by holy desires, devout sighs, and pious cogitations; and happy is he that openeth unto him. As soon as thou feelest in thy heart an holy desire of heavenly grace, assure thy self that Christ knocks at thy heart: Let him in, lest he pass by, and afterwards shut the gate of his mercy against thee. As soon as thou feelest in thy heart any spark of godly meditations, perswade thy self that it was kindled by the heat of divine love, that is, of the holy spirit; cherish and nourish it, that it may grow to be a fire of love: Take heed that thou *quench not the Spirit*, and hinder the work of the Lord, 1 Thes. 5.19. *He that destroyeth the Temple of the Lord, shall feel his severe judgement*, 1 Cor. 3.17. Our heart is the temple of

of the Lord : And he destroyeth it, whosoever refuseth to give place to the holy Spirit inwardly calling by the word. In the old Testament the Prophets could hear the Lord speaking inwardly : In the new Testament all the true godly do feel those inward motions of the holy Spirit drawing them. Blessed are they which hear and follow !

Meditat. XVII.

Of the fruits of Baptism.

*If thou polluted art with sin,
The fountain's open, enter in.*

REmember, thou faithfull soul, the grace of God conferred upon thee in the saving laver of baptism. Baptism is the *laver of regeneration*, Titus 3. 5. Therefore he that is dipt in the laver of baptism, is no longer altogether carnal as before : But because he is
born

born of God by water and the spirit, Rom. 8. 14. therefore he is also the son of God: and because a son, therefore an heir also of eternal happiness. As the eternal Father at the baptism of Christ uttered this voice, *This is my beloved Son*, Mat. 3. 17. So all those that believe and are baptized, he adopteth to be his sons. As at the baptism of Christ the holy Ghost appeared in the shape of a Dove: So also he is present at our baptism, and gives force unto it: yea he is conferred by baptism upon the believers, and effects in them new motions, that they become *wise as serpents, and innocent as doves*, Matt. 10. 16. *Ravan*. As it was in the creation, so it is also at our regeneration; At the first creation of things the Spirit of the Lord moved upon the waters, and gave a vital force unto them, Gen. 1. 2. So also in the water of baptism the holy Ghost is present, and makes it a saving means of our regeneration, Christ him-

himself our Saviour would be baptised that he might leave a testimony, that by baptism we are made his members. Oftentimes medicines are applied to the head to heal some other parts of the body: Christ is our spiritual head, he received the medicine of baptism for to heal his myſtical body. God in the old Testament made a *Covenant* with his people by *circumciſion*, Gen. 17. 11. So by baptism in the new Testament we are received into the *Covenant* of God. Baptism ſucceeded in the place of circumciſion. He therefore that is in the covenant of God, need not be afraid of the devils accuſation. *In baptism we put on Chriſt*, Gal. 3. 27. And from hence it is that the Saints are ſaid to *have made their robes white in the blood of the Lamb*, Rev. 7. 14. Chriſts perfect righteouſneſs is that beautifull robe: whoſoever therefore hath put on this robe, let him not fear the ſtains of ſin.
There

There was a pool in Jerusalem about the sheepmarket, into which at a certain time the Angel of the Lord descended and troubled it, and he that first descended into it after the troubling of the water, was cured of what disease soever, John 5. 4. The water of baptism is that pool, which healeth us of every disease of sin, when the holy spirit descends into it, and troubles it with the blood of Christ, who was made a sacrifice for us: In like manner in time past the sacrifices were washed in that pool at Jerusalem.

As at the baptism of Christ the heavens were opened, Matt. 3. 16. So also at our baptism the gate of heaven is opened unto us. Luther. At the baptism of Christ all the holy and sacred Trinity was present: and so likewise at our baptism. And so by the word of promise, which is annexed unto the element of water, faith receiveth the grace of the father adopting, the

the merit of the Son cleansing, and the efficacy of the holy Ghost regenerating. *Pharaoh and all his host was drowned in the read sea, Ex. 14. 27.* the Israelites passed through safe and sound : So in baptism all the host of vices is drowned ; and the faithfull safely attain to the inheritance of the Kingdom of heaven. Therefore also is baptism that *sea of glass* which *John* saw, *Rev. 4. 6.* Through it, as through a kind of glass, the brightness of the Sun of righteousness enters into our minds. And that sea was before the throne of the Lamb ; The Church is the throne of the Lamb, in which only the grace of holy baptism is to be had. The Prophet *Ezekiel* saw waters going out of the temple. *Ez. 47. 1.* which did quicken and heal all : In the spiritual temple of God, that is, in the Church, the saving waters of baptism do yet spring forth, into the profundity whereof our sins are thrown, *Mic. 7. 19.* Whosoever

ver come unto it, shall be healed and live. Baptism is the spiritual floud in which all flesh of sin is drowned. The impure crow goes forth like the devil: But the dove like the holy Ghost flies and brings the olive branch, that is, peace and tranquillity unto our minds. Remember therefore, thou faithfull soul, the greatness of the grace of God conferred upon thee in baptism, and render due thanks unto him.

The more plentiful grace is conferred upon us in baptism, the more diligent must we be in the custody of the gifts conferred. *We are buried with Christ by baptism, Rom. 6.4.* Therefore as Christ was raised up from the dead unto the glory of his Father: So let us walk in newness of life. *We are made whole, let us sin no more, lest a worse thing happen unto us, John 5. 14.* We have put on the most precious Robe of Christs righteousness: Therefore let us not defile it with the

the stains of sin. Our old man is crucified and dead in baptism: let the new man therefore live in us. We are regenerated and *renewed in the spirit of our minds* by baptism, *Eph. 4: 23.* Therefore let not the flesh domineer over the spirit. *Old things are past: Behold all things are become new:* Let not therefore the oldness of the flesh, prevail against the newness of the spirit. We are made the sons of God by spiritual regeneration: Let us therefore live as it becometh the sons of such a father. We are made the temple of the holy Ghost: Let us therefore prepare a thankfull seat for such a guest. We are received into Gods covenant: Let us take heed therefore that we do not serve under the devil, and so fall from the covenant of grace. Effect in us all these things, O blessed Trinity in Unity: Thou that hast given us such grace in baptism, give us also the grace to persevere in it.

Meditat. XVIII.

Of the saving participation of
the body and blood
of Christ.

He that doth eat and drink by faith
Christ's flesh & blood, salvation hath

HE that eateth my flesh, and drinketh my blood, shall live for ever, saith Christ, John 6. 54. Exceeding great was the bounty and goodness of our Saviour, in that he did not only assume our flesh, and exalt it to the throne of celestial glory, but also feedeth us with his body and blood unto eternal life. Oh the saving delicacies of the soul! Oh the heavenly and angelical food to be desired! Although the angels did desire to look into this mystery, yet he did not assume the nature of the angels.

gels, but the seed of Abraham, 1 Pet. 1. 12. Our Saviour is neerer unto us then unto the angels, Heb. 2. 16. for we have knowledge of his love by this, *in that he hath given us of his own spirit*, 1 John 4. 13. neither of his spirit only, but of his body and blood: For so saith Truth it self, of the bread and wine in the Eucharist. *This is my body, this is my blood*, Matt. 26. 26, 28. How can the Lord forget those whom he hath redeemed with his body and blood, and whom he hath nourished with his body and blood? *He that eateth the flesh, and drinketh the blood of Christ, remaineth in Christ, and Christ in him*, John 6. 54. I do not much marvel therefore that the hairs of our head are numbered, Matt. 10. 30. That our names are registred in heaven, Luke 10. 20. That we are described in the hands of the Lord, Isa. 49. 16. And that we are carried in his bosom, Isa. 46. 3. Seeing that we are fed with the

the body and bloud of Christ. Without doubt great is the dignity of our souls, seeing they are fed with a price of redemption of such value. Great also is the dignity of our bodies, which being redeemed, and fed by the body of Christ, become the habitacles and temples of the *holy Ghost*, and the dwelling places of the whole and most holy Trinity. It cannot be that they should remain in the grave, being fed with the body and bloud of our Lord. This is meat indeed. We eat it : But we change it not into the nature of our body, but are changed into it. We are the members of Christ, and are animated by his spirit, and fed with his body and bloud. *This is the bread which came down from heaven, and giveth life unto the world.* He that eateth thereof shall never hunger, *John 6, &c.* This is the bread of grace and mercy ; Of this whosoever eateth, he shall taste and see how sweet the Lord is, and

ceive of his fulness grace for grace,
Joh. 1. 16. This is the bread of life,
Joh. 6. 50. not only the living
bread, but the quickning bread:
Whosoever eateth thereof, he shall
live for ever. This is the bread
which came down from heaven,
Joh. 6. 58. neither is it only hea-
venly but it makes those that eat
thereof heavenly: They which eat
it savingly in the spirit, shall be-
come heavenly; because they shall
not die, but shall be raised again at
the last day, Joh. 6. 54. They shall
be raised again, but not to judge-
ment; because he that eateth of
this bread cometh not into judge-
ment, nor into condemnation; be-
cause there is no condemnation to
them that are in Christ Jesus, Rom.
8. 1. but they shall be raised to life
and salvation: For, He that eateth
the flesh of the Son of man, and drink-
eth his blood, hath life in himself,
Joh. 6. 56. and shall live through
Christ. His flesh is meat indeed,
and his blood is drink indeed, v. 55.

Let us be filled therefore with the meat, not of *our works*, but of the Lord, Isa. 55. 2. Let us be abundantly satisfied with the *fainesse*, not of our house, but of the Lords, Psal. 36. 8. This is the true fountain of life: He that shall drink of this water shall never thirst; but it shall become in him a fountain of water springing up unto eternal life, Joh. 4. 14. All ye that thirst come unto these waters, and ye that have no silver, make haste, buy without money, Isa. 55. 1. Let them that thirst come, and come thou my soul, that art vexed with the raging heat of sin. But if thou beest destitute of the silver of thy merits, make haste the rather: if thou hast no merits of thine own, make haste the more ardently to the merits of Christ: Make haste therefore, and buy without silver. Here is the chamber of Christ and the soul, from which let not thy sins deter thee, and into which let not thy merits enter. For what

can be our merits? They lay out their silver, and not for bread, they labour, & not for fulness, Isa. 55. 2. Our labours do not satiate, neither is the grace of God bought with the silver of our merits. Therefore hear, O my soul, and eat that which is good, and thou shalt be delighted with fatness. *These words are spirit and life, and the words of eternal life, Joh. 6. 63. The cup of benediction is the communion of the blood of Christ, and the bread which we break is the participation of the Lords body, 1 Cor. 10. 15. We cleave unto the Lord: therefore we are one spirit with him, 1 Cor. 6. 17. We are united unto him, not only by the communion of nature, but also by the participation of his body and blood. I do not therefore say with the Jews, How can this man give us his flesh to eat? Joh. 6. 52. but rather cry out, How doth the Lord distribute unto us his flesh to eat, and his blood to drink! I do not pry into his power,*

but admire his benevolence : I do not examine his majesty, but I reverence his goodness : His presence I beleeve, the manner of his presence I know not : I am certainly assured that it is most near and inward : *We are members of his body : flesh of his flesh, and bone of his bones, Eph. 5. 30. He dwelleth in us, and we in him, Joh. 6. 56.* My soul desireth to dive by cogitation into this most profound abyss ; but cannot find with what words to set forth and declare that goodness ; and therefore is altogether amazed at the sight of the greatness of the grace of the Lord, and the glory of the blessed.

Meditat. XIX.

Of the mystery of the Lords Supper
*Be wise : Do not too far enquire
 To that thou rather shouldst admire.*

IN the Lords holy Supper there is set before us a mystery to be
 trem.

trembled at, and to be adored of us by all means: There is the treasure and treasury of divine grace. We know that there was *a tree of life*, Gen. 2. 9. planted by God, whose fruit might have conserved our first parents and their posterity by the fertility and felicity thereof. There was also placed in Paradise, *a tree of the knowledge of good and evil*. But even that which was appointed by God for their salvation and life, and for an exercise of their obedience, became unto them an occasion of death and condemnation, whilst they, poor wretches, obeyed the devils allurements, and their own desires. Here also is prepared a tree of life, that sweet wood, *whose leaves are for medicine, and whose fruit for meat*, Ezech. 47. 12. The sweetness thereof doth take away the bitterness of all evils, yea of death it self. Unto the Israelites was given *Manna*, Exod. 16. 15. that they might be fed with heavenly food: Here is

that true Manna, *which came down from heaven to give life unto the world*, Joh. 6. 51. This is the heavenly bread, and the angelical meat, of which *whosoever eateth shall never hunger*, ver. 35. The Israelites had the Ark of the covenant, and the Mercy-seat, Exod. 28. 43. where they might hear the Lord *speak face to face*, Exod. 33. 11. Here is the true Ark of the Covenant, that is, the most sacred body of Christ, *wherein the treasures of all science, knowledge and wisdom are laid up*, Col. 2. 3. Here is the true Mercy-seat *in the blood of Christ*, Rom. 3. 25. which makes us to be *beloved in the beloved*, Ephes. 1. 6. Neither doth he speak unto us onely by his inward consolation, but also dwelleth in us: neither doth he feed us onely with heavenly Manna, but *with himself*, Isa. 66. 1. Here is the gate of heaven indeed, here is the *Angels ladder*, Gen. 28. 12. For can heaven be greater then he that is in heaven?

Can

Can heaven be more nearly united unto God, then the flesh and humane nature which he hath assumed? *Heaven indeed is the throne of God*, Isa. 11. 2. But in the humane nature assumed by Christ, *resteth the holy Spirit*, Col. 2. 9. God is in heaven: *But in Christ dwelleth the fulness of the Divinity*, Ambrose. Certainly, this is a great and infallible pledge of our salvation. He had no greater thing to give unto us: For what is greater then himself? What is so closely united unto him as his humane nature, which is assumed into the fellowship of the most blessed Trinity, and made the treasury of all heavenly goods? What is so nearly conjoyned unto him as flesh and bloud? And yet with these most heavenly nourishments doth he refresh us miserable worms, and make us partakers of his nature: And shall he not then make us partakers of his grace? *Who ever hated his own flesh?* Eph. 5. 29. How

can the Lord then despise us whom he feedeth with his own flesh and bloud ? How can he forget those, unto whom he hath given the pledge of his own body ? How can Satan be able to overcome us, seeing that we are fed with heavenly food, that we faint not in battel ? We are dear unto Christ ; because he bought us at so dear a price : We are dear unto Christ ; because he feeds us with such dear and precious things : We are dear unto Christ, *because we are his flesh and members*, Eph. 5. 30. This is the onely Panacea of all spiritual diseases, *Ignatius*. This is the medicine of immortality, *Bernard*. For what sin is there so great, that the sacred flesh of God cannot expiate ? What sin is so great, that the quickning flesh of Christ cannot heal ? What sin is so mortal, that is not taken away by the death of the Son of God ? What fiery darts of the devil can be so deadly, that they cannot be quenched

quenched in this fountain of divine grace? What so great stain of the conscience, that this blood cannot purge? The Lord was present to the Israelites *in a cloud, and in fire*, Exod. 13. 21. but here is no cloud, but *the Sun of righteousness*, Mal. 4. 2. the present light of our souls: Here is not felt the fire of Gods fury, but the heat of his love: neither doth he depart from us, *but makes his mansion with us*, Joh. 14. 23. Our first parents were brought into paradise, Gen. 2. 8. that most sweet and fragrant garden, the type of eternal beatitude, that being put in mind of Gods bounty, they might perform due obedience unto their Creatour. Behold, here is more then Paradise in this place. For the creature is filled with the flesh of the Creatour: The penitent conscience is cleansed by the blood of the Son of God: By the body of Christ are nourished the members of Christ the head. The faithfull

soul is fed with divine and heavenly dainties. The sacred flesh of God, which the Angels adore in the unity of person, which the Archangels reverence, at which the Powers do tremble, and which the Virtues admire, is our spiritual food. *Let the heavens rejoyce, and let the earth be glad, Psal. 96. 11.* but much more the faithfull soul, upon whom such and so great benefits are bestowed.

Meditat. XX.

Of serious preparation before we come to the Lords Supper.

*A wedding garment put thou on,
Or keep from this Communion.*

Here is no common chear, nor the feast of some ordinary king: but here is the holy mystery of the body and bloud of Christ to be handled of us: Therefore a due preparation is required, lest we

we find death in stead of life, and receive condemnation in stead of mercy. How did that most holy Patriarch, Gen. 18.2. so famous for the strength of his faith, how did he fear and tremble, when the Son of God appeared unto him in the shape of man, and threatned that he would destroy Sodom? Here the Lamb of God is not set before us to look upon, but to be tasted and eaten. *Uzziah* coming inconsiderately unto the ark of the covenant, was by the Lord suddenly smitten with a leprosie, 2 Chron. 26. 16, 19. What wonder is it then, if he that eats of this bread, and drinks of this wine unworthily, eateth and drinketh his own condemnation? 1 Cor. 11. 27, 29. For here is the true ark of the new covenant, which was prefigured by the old. Now the Apostle teacheth true preparation in one word: Let a man examine himself, and so let him eat of this bread, 1 Cor. 11. 28. Now as all divine ex-
ampl-

amination is to be squared according to the rule of divine Scripture, so also is this, which *Paul* requires. Let us therefore consider in the first place our own infirmity: for what is man? *dust and ashes*, Gen. 18. 27. We were made of the earth, we live of the earth, and we return to the earth.

What is man? Stinking seed, a sack of dung, and meat for worms, *Bernard*. Man was born to labour and not to honour. Man is born of a woman, and therefore with guiltiness: he liveth but a short time, and therefore in fear: he is full of many miseries, and therefore of weeping: many indeed, because both of body and soul. Man knoweth neither his beginning nor his end. We have our being for a while like a fading flower: But this short life hath long sorrows and labours. Let us consider in the second place our unworthiness: Verily, every creature in respect of the Creatour is a shadow,

a dream, nothing : Therefore man also. But man is unworthy in a greater and more grievous manner: For he offended his Creatour by his sin. God is just by nature and by essence : Therefore by his nature and by his essence he is offended and displeased with sin. What are we stubble to that consuming fire ? Deut. 4. 24. How shall our most filthy deeds appear ? How shall our iniquities which thou seest before thee, and our errors which thou placest in the light of thy countenance ? Psal. 90. 8. God is infinite, and always like himself, of infinite justice and infinite anger: And if in all his works, then certainly in his anger, justice, and revenge, God is altogether great and wonderfull. He that spared not his own Son, Rom. 8. 32. will he spare his own workmanship ? He that spared not the most holy One, will he spare the wicked servant ? God so hated sin, that he doth punish it even in the best beloved :

as it appears by Lucifer the Prince of the angels. But let not this examination respect us onely, but the blessed bread also, which is the communication of the Lords body: then shall the true fountain of grace, and the inexhaustible spring of mercy appear. God cannot altogether neglect us, seeing that he maketh us partakers of his own flesh: *For who ever bated his own flesh?* Eph. 5. 29. Therefore this holy banquet shall transform our souls: This most divine banquet shall make us divine men; untill at length we be made partakers of future happiness, being made capable of God whol'y and only, and wholly like unto God. What we have here by faith, and in a mystery, there we shall have indeed and openly. Yea, our bodies have attained to this dignity, that in them we shall *see God face to face*, 1 Cor. 13. 12. I say our bodies, which are now the temples of the holy Ghost, and are sanctified and quick,

quickened by the body and blood of Christ dwelling in us. This most holy medicine cures all the wounds of sin: This quickning flesh overcometh all mortal sin: This is the most holy seal of divine promises, which we may shew before Gods judgement. Having this pledge we may glory, and be secure of eternal life. If Christ his body and blood be exhibited unto us, assuredly all other benefits by that most holy body and most blessed blood are prepared for us. How can he that hath given us the greater things, deny us the less? *He that hath given his Son to us, how shall he not give all other things with him?* Rom. 8. 32. Let the spouse therefore be glad and joyce; for the time is at hand when she shall be called to the marriage of the Lamb, Rev. 19. 7. Let her put on precious apparel, let her put on her wedding garment, Matt. 22. 12. that she be not found naked. This garment is the Bridegrooms

grooms righteousness, which we put on in Baptism; But our righteousness is so far from being a wedding garment, that it is as the cloth of a menstruous woman, Isa. 64.6. Let us be afraid therefore to bring the most filthy and stinking rags of our works to this nuptial solemnity. Let the Lord cover us, that we be not found naked, 2 Cor. 5.3.

Meditat. XXI,

Of Christs Ascension.

*Christ is ascended up on high:
And we must up, like eagles fly.*

Meditate upon thy Bridegrooms ascension, thou faithfull soul: For Christ withdrew his visible presence from the faithfull, to exercise their faith: And blessed are they that see not, and yet beleeve, Joh. 20.29. Where our treasure is, there let our hearts be also, Matth. 6.

21. Christ our treasure is in heaven: Let our hearts therefore be set upon those things that are heavenly, Col. 3. 2. and meditate upon those things that be above. The Spouse desires with most earnest sighs the return of her beloved: So let the faithfull soul desire the coming of that day, when she shall be admitted to the marriage of the Lamb, Rev. 10, 7. Let her put her confidence in the pledge of the holy Spirit, which the Lord left unto her at his departure: Let her put her confidence in the body and blood of the Lord, which she receives in the mystery of the Supper: And let her beleeve that our bodies which are filled with his incorruptible food, shall at length be raised up again. That which we now beleeve, we shall then see; Our hope shall then be real fruition. The Lord is present unto us here, while we are on the way, in a strange shape: But in the mansion of our heavenly countrey, we shall

shall behold him and know him as he is. It was our Saviours will, to ascend up from the mount of Olives, Acts 1.12. The olive is a sign of peace and joy: Therefore not without cause did he ascend up from the mount of Olives; because by his passion he hath purchased peace and tranquillity for terrified and amazed consciences. Not without cause did he ascend up from the mount of Olives: For the Court of heaven did exceedingly joy to receive him. The mount doth call and invite us to heavenly things: seeing therefore we cannot follow him with our bodily feet, let us follow him with the feet of our holy desires. Moses also in like manner ascended up unto the Lord in the mount, Exod. 19.3. The holy Patriarchs worshipped in the mount, Joh. 4.20. Abraham made choice of the mount, and Lot of the plain, Gen. 13.11, 12. Let the faithfull soul leave the plain of this world, and by holy devotion

go up to the heavenly mount: So shall she feel God speaking unto her inwardly, and that most sweetly: So in her prayers may she *worship in spirit*, Joh. 4. 24. So shall she be able with *Abraham* to escape the everlasting fire prepared for the plain of this world. *Bethany* signifieth *a village of humility and affliction*, by which we must pass to the kingdom of heaven, even as Christ himself passed from the place of affliction to the joys of heaven. Till this time heaven was shut, and paradise which is above, was kept by *a flaming sword*, Gen. 3. 24. But now Christ being conquerour doth set open heaven unto us, to shew us the way into our heavenly countrey, from which we had fallen away. The disciples stood *lifting up their eyes, & looking up towards heaven*, Acts 1. 11. So let the true disciples of Christ lift up the eyes of their heart to behold heavenly things. Lord Jesus, what a glorious clause followed thy

thy passion ! How happy and sudden a change is this ! How dost thou see thee suffering on mount Calvary, and how do I behold thee now in the mount of Olives. There thou wast alone ; here thou art accompanied with many thousands of Angels : There thou didst ascend up to the cross ; here thou dost ascend up into heaven in a cloud : There thou wast crucified between thieves ; here thou rejoicest among the companies of angels : There thou wast nailed to the cross as a condemned man ; here thou art at liberty, and dost deliver those that were condemned : There, dying and suffering ; here rejoicing and triumphing. *Christ is our head, we are his members, Eph. 5. 23, 30.* Rejoyce therefore and be glad, thou faithfull soul, for the ascension of thy head. The glory of the head is the glory also of the members, *Max. de resurrex.* Where our flesh doth reign, there let us beleeve that we shall also reign :

reign : Where our blood doth
rule, let us hope that we shall also
obtain glory. Though our sins
do hinder us, yet the communion
of nature doth not repell us :
Where the head is, there shall the
other members be also : Our head
is entred into heaven, therefore
the members have just cause to
hope for entrance ; nor onely so,
but that they have possession there
already, *Euseb.* Christ descended
from heaven to redeem us, and
again he ascended up into heaven
to glorifie us. Unto us was he born,
for us did he suffer : for us there-
fore did he ascend. Our charity is
confirmed by Christs passion, our
faith by Christs resurrection, our
hope by Christs ascension, *Bernard.*
We must follow Christ our Bride-
groom : not only with our ardent
desires, but also with our good
works. Into that city which is a-
bove, nothing shall enter that is de-
filed, *Rev. 21.27.* In token of this
the Angels that came from the
heavenly

heavenly Jerusalem, appeared in *white apparel*, Acts 1.10. by which purity and innocency is figured. With the Doctour of humility there ascended no pride; with the Authour of goodness there ascended no malice; with the Loyer of peace there ascended no discord; and with the Son of the Virgin there ascended no lust, *Euseb.* After the Parent of virtues there ascend no vices; after the Just there ascend no sins; and after the Physician there can ascend no infirmities. He that desires to see God hereafter face to face, let him here so live as in his sight. He that hopes for celestial things, let him contemn terrestrial. O draw our hearts unto thee, good Jesus.

Medita.

Meditat. XXII.

An homily of the holy Ghost.

*God sealcth by his holy Spirit
As many as shall life inherit.*

Our Lord ascending up into the heavens, and entering into his glory, sent the *holy Ghost* unto the disciples upon the day of Pentecost, Acts 2.4. As in the Old Testament God when he proclaimed the Law in *Mount Sinai*, came down unto *Moses*, Exod. 19.11. So when the Gospel was by the Apostles to be propagated throughout all the world, the holy Ghost came down upon them. There was thundering and lightning, and the loud sound of the trumpet; because the Law doth thunder against our disobedience, and makes us subject to Gods indignation: But here is the sound of a gentle wind; for the preaching of the Gospel doth lift up the souls that are cast down. There was the fear and trembling of

of all the people; *because the Law
worketh wrath*, Rom. 4.15. But
here the whole multitude do
flock together, to hear the won-
derfull things of God; for by the
Gospel we have access unto God.
There the Lord descended in fire,
but it was in the fire of his wrath
and fury; therefore was the moun-
tain moved and did smoke: But
here the holy Ghost descendeth in
the fire of love, so that all the
house is not shaken by the wrath
of God, but is rather replenished
with the glory of the holy Ghost.
What wonder is it if the holy
Ghost be sent from the Court of
heaven to sanctifie us, seeing that
the Son was sent to redeem us?
The passion of Christ had not pro-
fited us, unless by the Gospel it had
been preached unto us; For what
use is there of a treasure that is hid?
Therefore our most mercifull Fa-
ther, did not only prepare a great
benefit by the passion of his Son,
but also would have it offered to
all

all the world by sending the holy Ghost. The faithfull mother giveth unto her tender infant both her dugs: God, who is faithfull, doth send unto us both his Son and the holy Ghost. But the holy Ghost came upon the Apostles, when they were assembled together at prayer *with one accord*, Acts 2. 1. For he is the *Spirit of prayer*, Zach. 12. 10. he is obtained by prayer, and he moveth us to pray. Wherefore? Because he is that bond by which our hearts are united with God, as he doth unite the Father with the Son, and the Son with the Father; For he is the mutual substantial love of the Father and the Son. This our spiritual conjunction with God is wrought by faith: but faith is the gift of the Spirit. It is obtained by prayer; But true prayer is made in the Spirit. In the Temple of Solomon, when incense was offered unto God, the temple was filled with the glory of the Lord, 1 King. 8. 11.

So if thou offerest unto God the sweet odours of prayers, the holy Ghost shall fill the temple of thy heart with glory. Let us here admire the mercy and grace of God: The Father promiset^h to *hear our prayers*, Psal. 50. 15. the Son maketh *intercession for us*, Rom. 8. 34 and the holy Ghost *prayeth in us*, Gal. 4. 6. The angels carry our prayers unto God, and the Court of heaven is open to receive our prayers; *Austin*. God of his mercy doth give unto us the affect of prayer; because he giveth unto us the spirit of grace and prayer: He giveth unto us also the effect of prayer; because he doth always hear our prayers, if not according to our will, yet according to that which is most profitable for us. The holy Ghost came *when they were all met together with one accord in the same place*, Acts 2. 1. For he is the Spirit of love and concord, that joyneth us unto Christ by faith, unto God by love,

and unto our neighbour by charity. The devil is the author of discord and separation: by our sins he separates us from God; by hatred, contention, and brawling, he separates men one from another: But the holy Ghost, as in Christ he hath conjoyned the Divine and humane nature, by his wonderfull *overshadowing*, Luke 1. 35. So doth he by his gifts poured upon us conjoyn men with God, and God with men. As long as the holy Ghost remaineth in man by his grace and gifts so long doth man remain united to God. As soon as man by sin falleth from faith and love, and shaketh off the holy Ghost, he is separated from God, and is deprived of that most blessed union. He that hath the holy Ghost, hateth not his brother. Why? Because by the Spirit he is made partaker of the myltical body of Christ, whose members all the godly are: And *who ever hated his own members?* Eph. 5. 29. Yea

more, He that is governed by the Spirit of the Lord, loveth even his enemies. Why? Because he that cleaveth unto the Lord becomes one spirit with him, 1 Cor. 6. 17. And God causeth his sun to rise upon the good and bad, Matth. 5. 45. And hateth nothing that he hath made, Wisd. 11. 24. He that hath the Spirit of God is ready to be servant unto all, he to his power doeth good unto all, he is ready for all to make use of, because God is the fountain of all mercy and grace to all. Now the Spirit of God effects in man such motions as he himself is: As the soul gives unto the body life, sense and motion; so the Spirit makes man spiritual, seasons his mind with divine saltiness, and directs all his members to the performance of all duties towards God, and towards his neighbour. From heaven came that sound which was the sign of the coming of the holy Ghost: Because the holy Ghost is of an heavenly

venly nature, to wit, of the same nature with the Father and the Son; from whom, that is, the Father and the Son, he proceedeth from all eternity. Moreover, he maketh men to think upon heavenly things, and to seek those things which are above. He which cleaveth unto earthly things, and is by his love united unto the world, is not yet made partaker of the heavenly Spirit. He came in the type of breath: Because he affordeth unto the afflicted quickning consolation; and because we live according to the flesh, by the reciprocal breathing out and sucking in of the aerial spirit. He came under the type of spirit and breath, For he giveth unto us, to live according to our better part. *The wind bloweth where it listeth, and thou hearest the sound thereof, but thou knowest not whence it comes, or whither it goes: So is every one that is begotten of the Spirit, Joh. 3.*

And it was meet that he should

come in the type of breath : because he proceedeth from the Father and the Son by one breathing from eternity. It was a powerful breath : because the grace of the holy Ghost comes with power. The holy Ghost moveth the godly, in whom he dwelleth, to all that is good : and so moveth them, that they regard neither the threats of tyrants, nor the treacheries of Satan, nor the hatred of the world : He conferreth upon the Apostles the gift of tongues ; because *their sound was to go into all lands*, Psal. 19. 4. And so the confusion of tongues, Gen. 11. 7. (which was the punishment of pride and rashness in the building of the tower of Babel) was taken away ; and the dispersed nations by the gift of the holy Ghost through diverse tongues, were gathered together into the unity of faith. It was meet that he should come in the figure of tongues : because the *holy men of God did speak as they were inspired*.

spired by him, 2 Pet. 1. 21. because he spake by the Apostles; and because he putteth the words of God into the mouths of the Ministers of the Church. For these so great gifts, blessed and praised be the holy Ghost, together with the Father and the Son, for ever and ever

Meditat. XXIII.

Of the Churches dignity.

*Great is the Churches dignity,
Which chosen is Christs spouse to be.*

CONSIDER, thou devout soul, what a great benefit God hath bestowed upon thee, in calling thee to the communion of the Church. *One is my beloved, Cant. 6. 9. saith the bridegroom in the Canticles. One indeed; because there is but one true and orthodox Church, the beloved spouse of Christ. Without the body of Christ, there is not*

the Spirit of Christ, and he that hath not the spirit of Christ, is not his, Rom. 8. 9. and he that is not Christs, cannot be made partaker of life everlasting. All that were without the ark of Noah, did perish in the flood, Gen. 7. 21. and they that are without the spiritual ark of the Church, must needs be overwhelmed in everlasting destruction. He shall never have God to be his Father in heaven, that hath not the Church for his mother upon earth, *Austin*. Consider, thou devout soul, that every day many thousands of souls descend into hell for this cause, because they are without the bosom of the Church. Nature hath not separated thee from them, but onely the grace of God that sheweth mercy. When *Egypt* was involved in palpable darkness, the Israelites onely had light, *Exod.* 10. 21. So in the Church onely is the light of divine knowledge. They that are without the Church, do pass from the dark-

darkness of ignorance in this present life, to the darkness of eternal damnation in the life to come. He that is not a part of the militant Church, shall never be a part of the Church triumphant, *Chenit.* For these things following have a near conjunction together, that is to say, God, the Word, Faith, Christ, the Church, and life everlasting. The holy Church of God is a Mother, a Virgin, and a Spouse. She is a Mother, because she brings forth spiritual sons unto God every day. She is a virgin, because she doth keep her self chaste from the embracements of the devil and the world. She is a Spouse, because Christ hath betrothed her unto himself by an everlasting covenant, and hath given unto her the pledge of the Spirit. The Church is that ship that carries Christ and his disciples, *Matth. 8. 23.* and brings them at length to the haven of everlasting felicity, *Chrysost. in Matth.*

The Church sails through the sea of this world with a prosperous course, having the Stern of Faith, God for her Pilot, and the Angels for her rowers, and carrying the companies of all the saints. In the midst thereof there is erected the saving tree of the Cross, upon which do hang the sails of evangelical faith, by which she is carried to the security of eternal rest, by the breathing of the holy Ghost. The Church is that *Vineyard*, Matth. 21. 33. that God hath planted in the field of this world, which he hath watered with his blood, about which he hath set an *hedge* of angelical guard, in which he hath made the *wine-press* of his passion, Isa. 5. 2. and gathered out the stones and impediments thereof. The Church is that *woman clothed with the sun*, Rev. 12. 1. because she is arrayed with the righteousness of Christ. She treadeth the *moon under her feet*; because she despiseth earthly things, that are
subject

subject to sundry changes. Consider, thou devout soul, the exceeding great dignity of the Church, and render due thanks unto God. Great are the benefits which are in the Church of God, but all do not meet with them. It is a garden enclosed, and a fountain sealed up, Cant. 4. 12. No man sees the beauty of this inclosed garden, but he that is in it: Neither doth any one know the benefits that are in the Church, but he that is himself in it. This spouse of Christ is black without, Cant. 1. 5. but beautifull within. For the kings daughter is all glorious within, Psal. 45. 13. This ship is tossed with many tempests of persecutions, Matth. 8. 24. This vineyard being bound doth rise up, and being cut down groweth up. For this woman the infernal Dragon lieth in wait after divers manners, Rev. 12. 13. The Church is a fair lily, but yet among thorns, Cant. 2. 2. The Church is a most beautifull garden; but when
the

the North-wind of tribulations
doth blow upon it, the spices
thereof fall, *Ambrose*. The Church
is Gods daughter: but she is ex-
ceedingly hated of the world. She
looks for an heavenly inheritance,
and therefore is she compelled to
be a pilgrim in this world. In this
pilgrimage she is oppressed, in her
pressure she is silent, in her silence
she is strong, in her strength she
overcometh. The Church is a spiri-
tual Mother; but she is compelled
to stand under the cross with Mary
the mother of Christ, Jo. 19. 25. The
Church is a palm-tree; because
under the weight of tribulations
and tentations she grows most.
Consider, thou devout soul, the
dignity of the Church, and beware
thou commit nothing to her disho-
nour. The Church is thy Mother:
Take heed therefore that thou
contemn not her voice. She is thy
mother, therefore thou must al-
ways hang upon her breasts. The
breasts of the Church are the
Word

Word and the Sacraments. The Church is a Virgin; If therefore thou art her true son, abstain from the worlds embracements. Thou art a member of the Virgin the Church; See therefore that thou prostitute not the virgins members, and so commit fornication with the devil, by sin. The Church is the spouse of Christ, and so is every devout soul: Let her beware therefore that she cleave not unto Satan. Thou art the Spouse of Christ; See that thou lose not the earnest of the holy Spirit which he hath given thee. Thou art the Spouse of Christ; Pray continually that the Bridegroom would make haste, and lead thee in unto the celestial marriage. But the bridegroom will come in the night of security. Watch therefore, Matth. 25. 13. lest when he cometh he find thee sleeping, and so shut thee out of the gate of eternal salvation. Let the oyl of thy faith shine, lest at the coming

of the Bridegroom thou beest constrained to desire it in vain. Thou art carried in the Ship; See therefore that thou dost not throw thy self headlong into the sea of the world, before thou comest to the haven. Thou art carried in the ship; Pray that thou beest not swallowed up by the tempests of afflictions, and waves of tentations. Thou art called into the Lords vineyard, Matth. 20, 1. See that thou labourest stoutly; Think upon the peny, and not upon the days labour. Thou art the Lords vineyard: Cast away all unprofitable branches, that is, the unfruitfull works of the flesh, and think the whole time of thy life to be the time of pruning. Thou art a vineyard in Christ the true vine: See that thou doest remain in him, and bring forth much fruit; Because the heavenly Husbandman will take away every branch that bringeth not forth fruit; and purge that which bringeth forth fruit, that it may

may bring forth more fruit, Joh. 15.
2. Thou hast put on Christ by faith,
Gal. 3. 27. and art clothed with this
sun of righteousness, Mal. 4. 2. See
then that thou treadest the moon,
that is, all earthly things, under thy
feet: and esteem all other things
little worth in respect of eternal
goods. O good Jesus, thou that
hast brought us into the Church
militant, bring us at length also
into the Church triumphant!

Meditat. XXIV.

Of Predestination.

*In Christ we are by God elect,
Without Christ God doth all reject.*

O Devout soul, as often as thou
wilt meditate upon thy Pre-
destination; behold Christ hanging
upon the cross, dying for the sins
of the whole world, and rising a-
gain for our justification, Rom. 4.

25. Begin from Christ lying in the manger, and so thy disputation of predestination shall proceed orderly. *God elected us before the foundations of the world were laid,* Eph. 1. 4. but yet he elected us in Christ. If therefore thou art in Christ by faith, do not doubt but that election belongeth unto thee: If with a firm confidence of heart thou adherest unto Christ, do not doubt but that thou art in the number of the elect. But if thou goest further beyond the limits of the word, and wilt search into the profundity of predestination, it is greatly to be feared that thou wilt fall into the profundity of desperation. Without Christ *God is a consuming fire,* Deut. 4. 24. Take heed therefore of coming too near this fire, lest thou beest consumed. Without Christs satisfaction, God by the voice of his Law accuseth all, and condemneth all: Take heed therefore that thou drawest not the myllery of predestination

out of the Law. Search not into the reasons of Gods counsels, lest thy cogitations do much seduce thee. *God dwelleth in light that no man can attain unto,* 1 Tim. 6. 16. Presume not therefore to come unto it rashly. But God hath revealed unto us the light of his Gospel; and in this thou mayest safely enquire into the doctrine of this secret, and in this *light* thou shalt see true light, Psal. 36. 9. Leave the profundity of this eternall decree made from eternity, and convert thy self to the clearness of the manifestation which was made in time. Justification made in time, is the glass of election made without time. Out of the Law take notice of the wrath of God for sin, and repent.: Out of the Gospel take notice of the mercy of God through Christ his merit, and apply that unto thy self by faith. Take notice of the nature of faith, and shew it by thy godly conversations. Take notice of Gods fatherly casti-
gation

gation in crosses, and endure through patience: and then a length begin to handle the doctrine of Predestination. This method the Apostle teacheth: this method let him that is the Apostles disciple follow. There are three things always to be observed in this mystery: The mercy of God loving us, the merit of Christ suffering for us, and the grace of the holy Ghost by the Gospel sanctifying us, Gods mercy is universal, because he loved the whole world. *The earth is full of the Lords mercy,* Psal. 33. 5. yea, his mercy is greater then heaven and earth; for it is as great as God is; for God is love. He hath witnessed by his word, that he ~~wills not the death of~~ *a sinner*, Ezech. 33. 11. and if this be too little, he hath confirmed it with an oath: If thou canst not beleeve him for his promise, beleeve him for his oath. He is called *the Father of mercies*, 2 Cor. 1. 3. because it is his property to spare,

and

and to have mercy. The cause and original of shewing mercy he hath from himself; of condemning and punishing from another; In-
somuch that it may appear that mercy and punishment proceed from him after a far different manner. The merit of Christ also is universal; because he died for the sins of the whole world. What can then more plainly prove his mercy, then that he loved us when as yet we were not? for it was his love that he created us. Moreover he loved us when we were turned away from him; For he sent his Son to be our Redeemer. To the sinner adjudged to eternal torments, and not having wherewithall to redeem himself, the Father saith, Take my onely begotten Son, and give him for thee. The Son himself saith, Take away me, and redeem thyself. Christ was a flower of the field, Cant. 2. not a flower of the garden; because the odour of his grace is not

not shut up to some few, but laid open to all. Doubt not of the universality of Christs merit: Christ suffering, prayed for them that crucified him; and poured forth his blood for them, by whom it was poured forth. The promises of the Gospel are universal; because Christ saith unto all, *Come unto me, all ye that labour*, Matth. 11. 28. That which was performed for all, is also offered to all. As far as thou travellest amongst these goods by the foot of trust and confidence, so much also shalt thou obtain. God denies his grace unto no man, but unto him that thinks himself unworthy of it. Consider therefore, thou faithfull soul, these three props of predestination, and rest upon them with the firm confidence of thy heart. Consider the benefits of Gods mercy that are past, and thou wilt not doubt of final perseverance. When as yet thou wast not, God created thee; when by the fall of Adam thou wast

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wast condemned, he redeemed thee: When thou livedst in the world out of the Church, he called thee: When thou wast ignorant, he instructed thee: When thou wentest astray, he redeemed thee: When thou sinnedst, he corrected thee: When thou stoodst, he upheld thee: When thou wast fallen, he lifted thee up: When thou wentest, he led thee: When thou camest unto him, he received thee. His long suffering appeared, in that he expected thee; & his mercy in that he pardoned thee. Gods mercy prevented thee; hope firm'y that it will also follow thee. Gods mercy prevented thee, that thou mightest be healed; and it shall also follow thee, that thou mayest be glorified. It prevented thee, that thou mightest live godly; it shall also follow thee, that thou mayest live with him for ever. How came it to pass that in thy fall thou wast not grinded to pieces? Who put his hand under thee? Was it not

not the Lord? Be confident therefore hereafter in Gods mercy, and hope assuredly for the end of perfect faith, that is, eternal salvation. In whose hands doth thy salvation consist more safe & certain, then in those which made both heaven and earth, Isa. 66. 2. those hands that are never shorined, Isa. 59. 1. those hands that do abound with the bowels of mercy, and those hands that have holes in them, by which mercy may flow forth? But consider, O devout soul, that we were elected of God, that we might be holy and blameless, Eph. 1. 4. Whosoever therefore study not to live an holy life, to them belongs not the benefit of election. We were elected in Christ: In Christ we are by faith: Faith shews it self by love: Therefore where there is not love, neither is there faith; where there is not faith, neither is there Christ; where there is not Christ, neither is there election. The foundation of

God standeth sure, having this seal;
The Lord knoweth who are his,
2 Tim. 2. 19. But let him depart
from unrighteousness, whosoever
calleth upon the name of the Lord.
The sheep of Christ shall no man take
out of his hand, Joh. 10. 28. But yet,
Let the sheep of Christ hear his
voice, vers. 27. We are Gods house,
Heb. 3. 6. But let us retain our con-
fidence and the glory of hope firm
even unto the end. O Lord, thou
that hast given us to will, give us
also to perfect, Phil. 2. 13.

Meditat. XXV.

Of the saving efficacy of Prayer.

Our prayers do pierce the starry sky,
And fetch down blessings from on
high.

[T is an exceeding great benefit
of God towards us, in that he
requires us to confer with him
familiarily by pious prayer: He be-
stoweth

stoweth upon us the gift of prayer,
 and the fruit of prayer. Great is
 the force of prayer, which is pour-
 ed forth on earth, but hath its o-
 peration in heaven. The prayer of
 the righteous is the key of heaven.
 Prayer ascendeth, and deliverance
 descendeth from God. Prayer is a
 saving buckler, by which we repel
 all our *adversaries darts*. Eph. 6.
 16. *When Moses stretched forth his
 hands, Israel prevailed against the
 Amalekites*, Exod. 17. 11. If thou
 stretchest forth thy hands towards
 heaven, Satan shall not prevail a-
 gainst thee. As the enemy is kept
 off by the wall, so the anger of God
 is repelled by the prayers of the
 Saints. Our Saviour himself pray-
 ed, not that he had any need, but
 to commend unto us the dignity
 thereof. Prayer is the tribute of
 our subjection: Because God hath
 commanded that we should every
 day offer unto him our prayers, as
 a spiritual tribute. It is the ladder
 of our ascension unto God: For
 prayer

prayer is nothing else but the souls travelling unto God. It is the buckler of our defence: For the soul of him that continueth in prayer is secure and safe from the assaults of the devil. It is our faithful messenger unto God: For it goeth up unto his throne, and solicits him to aid us. This messenger never returns in vain: for God always hears our prayers, if not according to our will, yet to our profit and salvation. We may assuredly hope for one of these two: Either he will give us that we ask, or else that which he knoweth to be more profitable for us. God gave his own Son, that most excellent gift, being not intreated: What will he do then if he be intreated? We cannot doubt of the Fathers hearing, or the Sons interceding. Upon all occasions thou mayest with *Moses* by prayer enter into the tabernacle, Num. 7. 89. and consult with God the Lord; and thou shalt speedily hear his
I diving

divine answer. *Christ* was *transfigured* when he prayed, Luke 9.29. So in the time of prayer there are many changes wrought in the soul: For prayer is the light of the soul, and oftentimes leaves him in joy, whom she found in despair. With what face canst thou behold the Sun, unless thou dost first worship him, who sends that most pleasant light for thee to look upon? How canst thou at thy table fall to thy meat, unless thou dost first worship him, who in his bounty bestows it upon thee? With what hope dardest thou commit thy self unto the darkness of the night, unless thou dost first arm thy self by prayer? what fruit canst thou expect of thy labours, unless thou dost first worship him without whose blessing all labour is unprofitable? If thou therefore wantest spiritual or temporal blessings, *ask and receive*. If thou desirest *Christ*, seek him by prayer, and thou shalt find. If thou desirest that the

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gate of divine grace, and eternal salvation should be opened unto thee, *Knock and it shall be opened unto thee.* If in the desert of this world, the thirst of tentations; and the penury of spiritual goods afflict thee; come unto the *spiritual rock which is Christ*, 1 Cor. 10. 4. come with devotion, and *strike it* with the rod of prayer, *Exod. 17. 6.* and thou shalt feel the streams of divine grace cool the thirst of thy penury. Wouldst thou offer an acceptable sacrifice unto God? Offer thy prayers: so shall God *smell a sweet odour*, Gen. 8. 21. and his wrath shall cease. Wouldst thou every day converse with God? Love prayer, which is the spiritual conference between God and the devout soul. Wouldst thou *taste how sweet the Lord is*? Psal. 34. 8. Invite the Lord to the house of thy heart by prayer. Prayer pleaseth God, if it be made in a due manner: Whosoever therefore desireth to be heard, let him pray with

wisdom, with fervency, with humility, with faith, with perseverance, and with confidence: Let him pray with wisdom, that is, for such things as tend to the glory of God, and the salvation of his neighbour. God is omnipotent: Therefore do not thou in thy prayers tie him to means. God is most wise: Therefore do not thou in thy prayers prescribe him an order. Let not thy prayers break forth rashly, but let them follow the conduct of faith. Now faith hath respect unto the word: therefore such things as God hath promised in his word absolutely, pray for absolutely: and such things as he hath promised with a condition, as temporal things, pray for with a condition: and such things as he hath in no wise promised, in no wise pray for. God oftentimes gives in his wrath, that which in his mercy he doth deny. Therefore follow Christ, who resigned his will wholly unto God. Pray with

servency : For how canst thou desire that God should hear thee, when thou hearest not thy self? Wouldst thou have God mindfull of thee, when thou art not mindfull of thy self? *When thou wilt pray, go into thy closet, and shut thy door,* Matt.6.6. Thy heart is the closet, thou must enter into it: If thou wilt pray as thou oughtest, thou must shut the door, that the cogitations of worldly business may not trouble thee. Thy words come not unto Gods ears, without the affection of the heart: The mind must be so inflamed with the heat of cogitation, that it may far surpass what the tongue expresseth. And this is *to worship in spirit and truth*, Joh.4.23. as the Lord requireth. *Christ prayed in the mount*, Luke 6. 12. and *lifted up his eyes unto heaven*, Joh.17.1. So we must turn away our minds from all the creatures, & turn them unto God. Thou doest injury unto God, if thou prayest unto him to attend

unto thee, when thou dost not attend unto thy self. We may pray *without ceasing*, 1 Thess, 5. 17. if we pray in the Spirit, that is, if our minds do always by holy desires watch unto God. There is not always need of clamour; because God heareth even the sighs of our hearts, seeing that he dwelleth in the hearts of the godly. There is not always need of words; because he is present even with the thoughts. Oftentimes one sigh moved by the holy Ghost, and offered to God in the Spirit, is more acceptable to God, then long repetitions of prayers, where the tongue prayeth, and the heart is plainly dumb. Let him pray with humility, and place no confidence in his own merit, but in the grace of God only. If our prayers rely upon our own worth, they are condemned, yea though the heart for very devotion should sweat drops of bloud. No man p'caseth God but in Christ: Therefore no man

prayeth aright, but through Christ, and in Christ. The sacrifices did not please God, which were not offered on the onely altar of the tabernacle: So prayer pleaseth not God, unless it be offered upon the onely altar, which is Christ. God promised to hear the Israelites prayers, if they prayed with their faces turned toward *Jerusalem*, 1 Kings 8. So we in our prayers must convert our selves unto Christ, who is the temple of the Divinity. Christ at his passion being about to pray, cast himself *to the ground*, Mark 14. 35. Behold how that most holy soul humbled it self before the Divine Majesty! Let him pray with faith: Let him offer himself to want all joy, and to suffer all punishment. The sooner one prayeth, the more profitably; the oftner, the better; the more fervently, the more acceptably with God. Let him pray with perseverance: For if God delay his benefits, he commends them,

and doth not deny them. The longer things are desired, the sweeter they are being obtained. Let him pray with confidence, that is, ask with faith, without doubting. O most mercifull God, who hast commanded us to pray, give us grace to pray aright.

Meditat. XXVI.

Of the holy angels appointed by God to be our keepers.

*The Angels of the Lord protect
All those, that are the Lords elect.*

CONsider, thou devout soul, how great the goodness of the Lord is, who hath made his Angels thy keepers. Our heavenly Father sends his own Son to redeem us: The Son of God is made flesh to save us: The holy Ghost is sent to sanctifie us: The angels are sent to protect us: So then all the Court of heaven doth as it were

were serve us, & convey their benefits unto us. I do not wonder how that all the inferiour creatures were made for man, seeing that the *Angels* themselves, creatures far more excellent, do not deny their ministry unto us, Psal. 34. 7. What wonder is it that the heavens minister light unto us by day, that we may labour, and darkness by night, that we may rest, seeing that those that dwell in heaven do minister unto us? What wonder is it that the air affordeth us vital breath, and all kinds of fowls to our service, seeing that the celestial spirits watch over us for our safety? What wonder is it that the water affordeth us drink, purgeth away our filth, watereth things that are dried, and brings forth sundry kinds of fishes, when as the angels themselves are present with us, and do refresh us when we are weary with the heat of calamities and tentations? What wonder that the earth beareth & nourish-

eth us with bread and wine, and furnisheth our tables with all kinds of fruits, and living creatures, when as he hath given *his angels charge to keep us in all our ways, and to bear us up in their hands, that we dash not our foot against a stone?* Psal. 91. 11, 12. The angels were solicitous concerning Christ; for an *Angel* foretels his conception, Luke 1. 31. An *angel* declares his nativity, Luke 2. 10. An *angel* bids him flee into Egypt, Matth. 2. 13. The *angels minister unto him in the desert*, Matt. 4. 11. The *angels minister unto him in the whole ministry of his preaching*, Luke 22. 43. An *angel* is present with him at the *agony of death*, vers. 44. An *angel* appears at his resurrection Matth. 28. 2. The *angels* are present at his ascension, Acts 1. 10. The *angels* shall be with him when he returns to judgement, Matth. 24. 31. So then as the angels waited upon Christ in the days of his flesh, so also are they solicitous

for all them that are incorporated into Christ by faith. As they served the head, so do they also serve the members: They rejoyce to serve them on earth, whom they shall have their companions in heaven. They do not deny their ministry unto them, whose most sweet fellowship they hope for hereafter. *The Angels of God appeared to Jacob in the way to his countrey, Gen. 31.1.* So in this life, which is the way to our heavenly countrey, the angels are the keepers of the godly. *The angels defended Daniel in the midst of the lions, Dan. 6. 22.* So likewise they defend all the godly from the treacheries of the infernal lion. *The angels preserved Lot from the fire of Sodom, Gen. 19.16.* So by holy inspirations and protections against the devils tentations, they often preserve us from the fire of hell. *The angels carry the soul of Lazarus into Abrahams bosom, Luke 16. 22.* And so they translate the
souls

souls of the elect unto the palace of the heavenly kingdom. The *angel* leads *Peter* out of prison: And so he doth often deliver the godly out of most apparent dangers. Great is the power of our adversary the devil; but let the guard of the angels lift us up. Doubt not but these will be present to aid thee in all dangers; because the Scripture describeth them with wings, *Exod. 25. 20.* under the figure of *Cherubim* and *Seraphim*, *Isa. 6. 2.* that thou mayest know assuredly, that they will come with incredible celerity to bring aid and succour. Do not doubt but these will be thy protectours in all places; because they are most subtil spirits which no body can resist. All visible things give way unto them, and all bodies alike, though they be solid and thick, by them are penetrable and passable. Do not doubt but these spirits know thy dangers and afflictions; because they always beheld the face of thy
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heavenly Father, Matt. 18. 10. and are always ready prest for his service. Know also, thou devout soul, that these angels are holy: Therefore study for holiness, if thou wouldst enjoy their fellowship. Likeness of conditions doth most beget friendship: Accustom thy self therefore to holy action, if thou desirest to have the angels to be thy keepers. In every place and angle stand in awe and reverence of thy angel, and do nothing in his presence which thou wouldst be ashamed to do in the sight of man. These angels are chaste; Therefore they are driven away by filthy actions. Smoke drives away bees, and an ill savour drives away doves: So lamentable and stinking sin drives away the angels the keepers of our life. If by sin thou deprivest thy self of their tuition, how canst thou be safe from the devils treacheries? If thou beest destitute of the angels protection, how canst thou be safe from

from the invasion of many dangers? If thy soul be not fenced by the wall of the angels defence, the devil will easily overcome it by his deceitfull perswasion. The holy *angels* are sent by God as his messengers to us, Heb. 1. 14. Therefore thou must be reconciled unto God by faith, if thou wilt have an angel to be thy keeper. Where the grace of God is not, neither is there the guard of angels. Let us behold the angels as Gods saving hands, which are moved to no work without his direction. There is joy in heaven before the angels over one sinner that repenteth. The tears of the penitent are as it were the wine of angels: But an impenitent heart puts to flight the angels our keepers. Let us therefore repent, that we may cause the angels to rejoyce. The angels are of an heavenly and spiritual nature: Let us therefore think upon heavenly and spiritual things, that they may take pleasure to be with us.

us. The angels are humble and hate pride altogether : because they are not ashamed to tend little children : *Why then is earth and ashes proud*, Eccclus 10. 9. when the heavenly spirits so humble themselves? At death especially the devils subtilty is to be feared, because it is written that the *serpent* lieth in wait for the *heel*, Gen 3. 15. The heel, which is the extreme part of the body, is the last term of our life. In that last agony of death, the angels guard is most necessary ; that they may deliver us from the fiery darts of the devil, and carry our soul when it is gone out of the prison of our body into the heavenly paradise. When *Zachary* was in the temple busie about his holy function, the *angel of the Lord* came unto him, Luke 1. 11. So likewise if thou delightest in the exercise of the word and prayer, thou mayst rejoyce to have the angels thy protectours. O most mercifull God; thou that leadest us through
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the desert of this world by the conduct of the holy angels, grant that we may at length be carried by them into the kingdom of heaven,

Meditat. XXVII.

Of the devils treacheries.

*The devils treacheries who knows?
A thousand ways he seeks our woe.*

CONSIDER, thou devout soul, in what danger thou art, because the devil thine adversary is always lying in wait for thee. He is an enemy, for boldness, most ready; for strength, most powerfull; for subtilty, most cunning; for engines, well stored; in fight indefatigable; into all shapes changeable. He enticeth us into many sins, and having enticed us he accuseth us before Gods judgement-seat. He accuseth God to men, and men to God, and men one to another. He exactly considers every ones natural inclination; and then he lays for them the snares of tentations.

As in the besieging of cities the besiegers come not against the strong and fortified places, but where they find the walls weak, the ditches plain, and the turrets without guard : So the devil, when he assaults the soul of man, first sets upon that part which he finds softest and best affected for him the easier to work upon : If he be once overcome he doth not presently remove, but comes again to tempt with greater force ; that so he may by tediousness and neglect overcome those whom by violence of tentations he could not overcome. Against whom will he not use his subtile tricks, when he was so bold as to set upon the Lord of majesty himself with his craft and subtilty ? Matt. 4. 3. What Christian will he spare, when he sought to winnow Christs apostles themselves like wheat ? Luke 22. 31. He deceived Adam in his nature instructed, Gen. 3. 4 Whom cannot he deceive in his nature corrupted ?

ed? He deceived Judas in the school of our Saviour; And whom will he not deceive in the world, the school of error? In all states the devils treacheries are much to be feared. In prosperity he lifts us up with pride: In adversity he drives us to despair; If he sees a man delighted with frugality, he entangleth him in the fetters of unsatiable covetousness: If he sees a man of an heroical spirit, he sets him on fire with flaming anger: If he sees a man somewhat merrier than ordinary, he incites him to burn with lust: Those whom he sees to be zealous in religion, he labours to entangle in vain superstition: Those whom he sees exalted to dignities, he pricks them forward with the spurs of ambition. When he allureth man to sin, he amplifies Gods mercy; and when he hath cast him headlong into sin, he amplifies Gods justice. First he will lead a man to presumption, and afterwards he labours

to bring him to desperation. Sometimes he assaults outwardly by persecutions: sometimes he assaults inwardly by fiery tentations: Sometimes he sets upon us openly and by force; sometimes secretly and by fraud. In eating he sets before us gluttony; in generating, luxury; in exercising, sluggishness; in conversing, envy; in governing, covetousness; in correcting, anger; in dignity, pride: In the heart he sets evil cogitations; In the mouth, false speakings; In the other members, wicked actions. When we are awake, he moves us to ill works; when we are asleep, he moves us to filthy dreams. So then in every place and in every thing we must beware of the devils treacheries. We sleep, but he watcheth. We are secure, & he goes about like a *roaring lion*, 1 Pet. 5. 8. If thou shouldst see a lion ready to assault thee, how wouldst thou fear and tremble! When thou hearest that the infernal lion lies in wait

wait for thee, dost thou sleep soundly on both ears? Consider therefore, thou faithfull soul, the treacheries of this most potent enemy, and seek the aid of spiritual arms. Let thy *loyns be girt with the girdle of truth*, and covered with the *breast-plate of righteousness*, Eph. 6.14. Put on Christs perfect righteousness; and thou shalt then be safe from the devils tentations. Hide thy self in the holes of Christs wounds, Cant. 2. 14. as often as thou art terrified by the darts of this malignant serpent. The true beleever is in Christ: as therefore Satan *hath no power over Christ*, John 14.30. so hath he no power over the true beleever. Let thy *feet be shod with the preparation of the gospel of peace*, Ephes. 6. 15. Let our confession of Christ be always heard in our mouths: So no tentations of the devil shall hurt us. The words of the enchanter do not so drive away the corporal serpent, as the voice of constant

stant confession doth put to flight this spiritual serpent. Take the shield of faith; to quench all the fiery darts of this most wicked enemy, Ephes. 6. 16. Faith removes mountains, Matt. 17. 20. understand the mountains of doubts, persecutions and tentations. The Israelites whose door-posts were signed with the blood of the Paschal Lamb, were not smitten by the destroying angel, Exod. 12. 13. So likewise those whose hearts are by faith sprinkled with the blood of Christ shall not be hurt by this destroyer. Faith relies upon Gods promises: Now Satan cannot overthrow Gods promises: Therefore Satan cannot prevail against faith. Faith is the light of the soul, and the tentations of the malignant spirit do soon appear through this light. By faith our sins are thrown into the profound sea of Gods Mercy, Mic. 7. 19. and in that the fiery darts of the devil shall be easily quenched. We must put on likewise the hel-

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met of salvation, Ephes. 6. 17. that is, holy hope. Endure temptation, expect an issue out of the temptation: For God is the moderatour of them that contend, and the crown of them that overcome. If there be no enemy, then no fight; if no fight, no victory; if no victory, no crown. Better is that fight that brings us nearer to God, then that peace which alienateth us from God. We must also take the sword of the Spirit, that is, the word of God. Let the consolations in Scripture prevail more with thee then the contradictions of the devil. Christ overcame all Satans tentations by the word, Matth. 4. 4. and still by the word Christians overcome all Satans tentations. To conclude: In prayer thou hast great aid against tentations. As often as the little ship of thy soul is ready to be overwhelmed with the waves of tentations, awake Christ by thy prayers. We overcome visible enemies by striking,

but we overcome our invisable enemy by pouring forth prayers. Fight thou, O Christ, both in us, and for us, that so through thee we also may overcome.

Meditat. XXVIII.

General rules of a godly life.

*He's only wise who God doth know,
And doth by life his knowledge show*

EVERY day thou drawest nearer to thy death, judgement, and eternity : Therefore think every day how thou mayest be able to stand in that molt strict and severe judgement, and so live for ever. Look diligently unto thy thoughts, words, and deeds, because hereafter thou must give an exact account for all thy thoughts, words, and deeds, Eccles. 12. 14. Every evening think thou shalt die that night : Every morning think that

that thou shalt die that day. Do not defer thy conversion and good works till to morrow ; because to morrow is uncertain, but death is certain, and hangs over thy head every day. Nothing is more contrary to godliness then delay. If thou contemnest the inward calling of the holy Spirit, thou shalt never attain to true conversion. Defer not thy conversion and good works till thy old age, Eccles. 18. 22. but offer unto God the flower of thy youth. It is uncertain whither the young man shall live till he be old. But it is certain that destruction is prepared for the young man which is impenitent. No age is fitter for Gods service then youth, which flourisheth in strength both of body and mind. For no mans sake undertake an evil cause ; for it is not that man but God that shall hereafter judge thee. Do not therefore prefer the favour of men before the grace of God. In the way of the Lord

ther we go forwards or else we go backwards: Therefore examine thy life every day whether thou goest forwards or backwards in the study of piety. To stand in the way of the Lord, is to go back: Do not delight then to stand still in the course of godliness; but study always to walk in the way of the Lord. In thy conversation be courteous towards all, grievous to none, familiar with few. To God live pliously, to thy self chastly, to thy neighbour justly. Shew favour to thy friend, shew patience towards thy enemy, shew thy good will towards all, and thy bounty to whom thou art able. In thy life die daily unto thy self and unto thy vices: So in death thou shalt live unto God. Let mercy appear in thy affection, courtesie in thy countenance, humility in thy attire, modesty in thy neighbourhood, and patience in tribulation. Always think upon three things past, the evil committed, the good omitted, and the time pretermitted.

ted. Alwayes think upon three things present, the brevitie of this present life, the difficulty of being saved, & the paucity of them that shall be saved. Alwayes think upon three things to come: death, then which nothing is more horrible; judgement, then which nothing is more terrible; the pains of Hell then which nothing is more intolerable. Let thy evening prayers amend the finnes of the day past. Let the last day of the week amend the faults of the dayes past. In the evening think how many are plunged that day into hell; and give thanks unto God for granting thee time to repent. There are three things above thee, which never let slip out of thy memory: The eye that sees all, the ear that hears all, and the book wherein all things are written. God hath communicated himself wholly unto thee; Communicate thou thy self wholly unto thy neighbour, That is the best life which is busied in the service of others; Shew obedience and

reverence to thy superiour, give counsel and aid to thy equall, defend and instruct thy inferiour. Let thy body be subject to thy mind, and thy mind to God. Bewail thy evils past, and esteem not the goods that are present, and desire with all thy heart the goods that are future. Remember thy sin, to grieve for it : Remember death, that thou mayest cease from sin : Remember Gods justice, that thou mayest be kept in fear : Remember Gods mercy, that thou mayest not despair. As much as thou canst withdraw thy self from the world, and addict thy self wholly unto the service of the Lord. Always in delights think that thy chastity is in danger : in riches think that thy humility is in danger ; in many busineses think that thy godliness is in danger. Study to please none but Christ : Fear to displease none but Christ. Always pray thou unto God to command what he will, and to give what he commands. Pray unto him to cover

what is past, and to govern what is to come. As thou desirest to seem so also thou must be: For God judgeth not according to the shew, but according to the truth. In thy words take heed of much babling, *Math. 6. 7.* because for every idle word thou must give an account in the day of judgement, *Matt. 12. 36.* Thy works be they what they will, do not pass away; but are cast as certain seeds of eternity: If thou sowest in the flesh, of the flesh thou shalt reap corruption: If thou sowest in the spirit, of the spirit thou shalt reap life everlasting, *Gal. 6. 8.* The honours of the world shall not follow thee after death; neither shall thy heaps of riches follow thee; neither shall thy pleasures follow thee; neither shall the vanities of the world follow thee: But, after all, thy works shall follow thee, *Rev. 14. 13.* As therefore thou desirest to be at the day of judgement, to day appear to be such in the sight of God. Do not esteem those things that thou hast; but rather esteem those

those that thou wantest. Be not proud for what is given thee, but be humbled rather for that which is denied thee. Learn to live whiles thou mayest live : In this life is eternal life either obtained or lost. After death there is no time to work, but the time of recompense begins. In the life to come working is not expected, but the reward of working. Let holy meditation bring forth in thee knowledge, and knowledge compunction, and compunction devotion, and let devotion make prayer. The silence of the mouth is a great good for the peace of the heart. The more thou art separated from the world, the more acceptable thou art unto God. Whatsoever thou desirest to have, ask of God ; whatsoever thou hast, give unto God. He that is not thankfull for that which is given already, is unworthy to receive more. Gods graces cease to descend when our thanks cease to ascend. Whatsoever happeneth unto thee,

thee, make use of it for good : when thou art in prosperity, think that thou hast then an occasion to bless and praise God : When thou art in adversity, think that thou art then put in mind of thy repentance and conversion. Shew the strength of thy power in helping, the strength of thy wisdom in instructing, and the strength of thy riches in doing good. Let not adversity cast thee down, neither let prosperity lift thee up: Let all thy life be directed unto Christ as unto the mark; Follow him in the way, that thou mayest overtake him in thy country. In all things have a special care of profound humility and ardent charity. Let charity lift up thy heart unto God, that thou mayest cleave unto him: And let humility keep thy heart down, that thou beest not proud. Judge God to be a Father, for his clemency; a Lord for his discipline; a Father, for his power and gentleness; a Lord, for his severity and

and justice: Love him as a Father,
piously; fear him as a Lord, neces-
sarily: Love him, because he wil-
leth mercy; fear him, because he wil-
leth not sin: Fear the Lord & trust
in him, Ps. 37. 5. acknowledge thy
misery, and proclaim his mercy. O
God, thou hast given us *to will*,
Phil. 2. 13. give us also grace *to*
perfect.

Meditat. XXIX.

Of the shaking off security.

*To live it is not, but to die,
To live in all securitie.*

CONSIDER, thou devout soul,
what an hard matter it is to
be saved; and thou shalt easily
shake off all security. At no time,
and in no place is there security:
Neither in heaven, nor in para-
dise; and then much less in the
world. An angel fell in the pre-
sence of the Divinity; & Adam fell
in the place of pleasure: *Adam was*.

created after the image of God, Gen. 2. 27. and yet notwithstanding he was deceived by the treacheries of the devil: Solomon was the wisest of men, and yet his wife turned away his heart from the Lord, 1 King. 3. 12. 1 King. 11. 3. Judas was in the school of our Saviour, and did every day hear the saving word of that chief Doctor; and yet was he not safe from the snares of Satan, Luke 22. 3. He was plunged headlong in the pit of covetousness, and so into the pit of eternal punishment: David was a man after Gods own heart, 1 Sam. 13. 14. and he was unto the Lord as a most dear son; and yet by murder and adultery he became the son of death, 2 Sam. 12. 6. Where then is there security in this life? Rely with an assured confidence of heart upon the promises of God, and thou shalt be safe from the invasions of the Devil. There is no security in this life, but that which is infallibly promi-

sed

sed to those that beleve and walk in the way of the Lord : but when we come unto future happiness, then at length we shall have full security. In this life fear and religion are coupled together ; neither must one be without the other. Be not secure in adversity, but whatsoever adversity hapneth unto thee in this life, think that it is the reward of thy sins. God often punisheth secret offences by open corrections : Think upon the grievous stains of thy sins, and fear him that shall judge thee for thy sins according to his justice. Be not secure in prosperity : For God is angry with him that is not punished in this life. What are the afflictions of the godly ? Bitter arrows sent from the sweet hand of God. God esteems many in this life unworthy to be punished, whom notwithstanding he reprobateth for ever. Outward felicity is oftentimes a sign of eternall damnation. Nothing is more unhappy then

the happiness of sinners, and nothing more miserable then he that knows no misery. Whithersoever thou turnest thine eyes, thou seest cause of grief, and findest remedies against security: Think upon God above, whom we have offended: Think upon hell beneath, which we have deserved: Think upon the sin behind, which we have committed: Think upon the judgement before, which we stand in fear of: Think upon the conscience within, which we have defiled: And think upon the world without, which we have loved. Consider whence thou camest; and be ashamed: Consider where thou art; and be sorrowfull: Consider whether thou goest; and tremble. The gate of salvation is narrow, Matt. 7.14. but the way of salvation is yet narrower. God hath given unto thee the treasure of faith, but thou carriest it about thee in vessels of clay, 2Cor. 4.7. He gave thee angels to be thy keepers, Psalm 91.

11. But the devil is not far off, and he is ready to seduce thee. Thou art *renewed in the spirit of thy mind*, Eph. 4. 23. But yet thou halt much of the oldness of the flesh. Thou art set in the state of the grace of God: But yet thou art not set in eternall glory. There is a mansion prepared for thee in heaven: But yet thou must endure first the afflictions and assaults of the world. God hath promised forgiveness to him that repenteth: But he hath not promised will to repent to him that sinneth. The consolations of eternall life expect thee: But yet thou must expect to *enter in through many tribulations*, Acts 14. 22. The crown of eternal reward is promised unto thee: But first thou must fight the great fight and be conquerour. God doth not change his promise: Neither must thou change the study of holy life. If the servant doth not what the Lord commandeth, then the Lord will do what he hath threatned.

Let

Let a man therefore lament and grieve, shaking off all security, lest in the just and secret judgement of God he be forsaken, and left in the power of the devils to be destroyed. If thou hast the grace of God, so delight thy self in it as knowing that it is the gift of God, and that thou dost not possess it by any hereditary right; Yet be thou so secure concerning it, that thou canst not lose it, lest on a sudden when God shall withhold his gift, and withdraw his hand, thou beest discouraged and become more sorrowfull then is fit; But happy shalt thou be if thou labourest with all care & diligence to avoid security the mother of all evil. God will not forsake thee; But take heed that thou dost not forsake God. God hath given thee his grace; But pray thou unto him that he would also give thee perseverance. God bids thee be certain of thy salvation; but he bids thee not be secure. Thou must fight valiantly,

2 Tim. 4. 7. that thou mayest at length triumph gloriously: Thy flesh within thee fighteth against thee: And the enemy the nearer he is, the more he is to be feared. The world about thee fighteth against thee: And the greater the enemy is, the more to be feared. The devil above thee fighteth against thee: And the more potent the enemy is, the more to be feared. Through the power of God fear not to encounter with these enemies: Through the power of God thou shalt be enabled to obtain the victory. But thou canst not overcome these so great enemies by security, but by assiduity in fighting: The time of life is the time of fight: Then thou art most assaulted, when thou knowest not that thou art assaulted: Then do thy enemies most gather their forces together, when they seem to grant truce. They are vigilant: And dost thou sleep? They make themselves ready to hurt: And dost not thou make thy

thy self ready to resist? Many fall by the way and never come home into their countrey: How many of the Israelites died in the wilderness, & never came to see the promised *land*? Deut. 1. 35. How many spiritual sons of *Abraham* do perish in the wilderness of this world, and never come to enjoy the promised inheritance of the kingdom of heaven! Nothing is more powerful to make us shake off security, then to think of the paucity of them that endure to the last. Let it therefore be our onely desire to attain to the glory which is in heaven: Let it be our onely love to come thither: Let it be our onely grief that we are not already come thither: And let it be our onely fear that we come not thither: That so we may have no joy but in those things that either further us in the way thither, or give us hope of coming thither. What profiteth it thee to rejoyce for a moment, and to lament for ever? What

What joy can there be in this life, when that which delighteth passeth away, and that never passeth away which tormenteth? We live in security, as if we were past the snare of death and day of judgement. Christ saith, that he will come to judgement *at such an hour as we think not of*, Matt. 24. 24. This saith Truth it self, and again he repeats it: Hear this and fear. If the Lord will come at such an hour as we think not of, we have great cause to fear; that so we come not unto judgement unprovided. If we come unprovided, how shall we be able to endure the strict examination in judgement? Notwithstanding, that which is lost in this one moment cannot be recovered again for ever. In the shortness of one moment judgement shall pass what we shall be for all eternity. In this one moment life or death, damnation or salvation, punishment or eternall glory shall be appointed to every one. Lord, thou
that

that hast given us grace to the
which is good, give us also perse-
verance in that which is good.

Meditat. XXX.

Of the holy imitation of Christ
his life.

*Christs life must be a rule to thee,
If Christs disciple thou wilt be.*

THe holy life of Christ is the
most perfect pattern of all vir-
tues : Every action of Christ serves
for our instruction. Many would
come to Christ, but they will not
follow him; They would enjoy
Christ, but they will not imitate
him. *Learn of me, for I am meek and
lowly in heart,* saith our Saviour,
Matth. 11. 29. Unless thou wilt be
Christs disciple, thou canst never
be a true Christian: Let not Christs
passion onely be thy merit, but let
his action also be thy example to
live after: *Thy beloved is white
and ruddy,* Cant. 5. 10. Be thou al-
so ruddy, by the sprinkling of his
blond; and white, by the imitation
of

of his life. For how dost thou love Christ, if thou lovest not his holy life? *If ye love me, keep my commandments*, saith our Saviour, John 14. 15. Therefore he that keepeth not his commandments, loveth him not. Christs holy life is the perfect rule of our life: And this one rule of Christs life is to be preferred before all the rules of *Francis* or *Benedict*. If thou wilt be the adopted son of God, consider what was the life of his only-begotten Son. If thou wilt be a coheir with Christ, thou must be a follower of Christ. He that liveth in vices hath given himself to the service of the devil: And he that will be with the devil, how can he be with Christ? To love sin is to love the devil; because all sin is from the devil, 1 John 3. 8. How then can he that is a lover of the devil be a lover of Christ? To love God is to love holy life; because all holy life is from God: How then can he that is not a lover of holy life be

a lover of God? The doing of the work is the trial of love: It is the property of love to follow and obey him that is beloved, to will the same that he willeth, and to be affected as he is: If then thou lovest Christ truly, thou wilt obey his Commandments, thou wilt with him love holy life, and being *renewed in the spirit of thy mind*, Eph. 4. 23. thou wilt think upon heavenly things. *Eternal life consists in the knowledge of Christ*, John 17. 3. And he that loves not Christ knows him not. He that loves not humility, chastity, gentleness, temperance, and charity, loves not Christ: Because the love of Christ was nothing else but humility, chastity, gentleness, temperance, and charity. Christ saith, that he *knows not them* that fulfill not the will of his Father, Matt. 7. 23. Therefore they also know not Christ that fulfill not the will of their heavenly Father. But what is the will of our heavenly Father?

It

It is according to the Apostle, *our sanctification*, 1 Theff. 4. 3. He is not of Christ that hath not the spirit of Christ, Rom. 8. 14. Now where the Spirit of Christ is, he is present with his gifts and fruits. But what are the *fruits* of the Spirit? Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, Gal. 5. 22, 23. As the Holy Ghost rested upon Christ, Isa. 11. 2. Matt. 3. 16. so doth he also rest on all those that are in Christ, by true faith: Because the spouse of Christ doth run in the odour of Christs ointments, Cant. 1. 3. He that cleaveth unto the Lord is one spirit with him, 1 Cor. 6. 17. Matt. 19. 5. As the carnal copulation of the man and the woman maketh of them one flesh: So the spiritual conjunction of Christ and the faithfull soul maketh of them one spirit. And where there is one spirit, there is one will: and where there is the same will, there are the same actions; Therefore he that

that doth not conform his life to the life of Christ is convinced that he neither doth cleave unto God, neither hath his Spirit. Is it not meet that we should conform all our life to the life of Christ, who in love conformed himself wholly unto us? *God manifesting himself in the flesh*, 1 Tim. 3. 16. set before us an example of holy life; that whosoever doth not live an holy life might be without excuse as concerning the flesh. No life is more pleasant or quiet then the life of Christ, because Christ is true God. And what can enjoy more pleasure or tranquillity then God, who is the chiefest good? This life bringeth forth short joy, but draws with it eternall sorrow, To whomsoever thou conformest thy self in this life, to him also shalt thou be conformed in the resurrection; if thou beginnest here to conform thy self unto the life of Christ, thou shalt in the resurrection be more fully conformed

formed unto him. If thou conformest thy self unto the devil by sin, thou shalt in the resurrection be conformed unto him by torment. *He that will follow me, let him deny himself, saith our Saviour, and take up his cross daily, Matth. 16. 24.* If in this life thou deniest thy self, at the day of judgement Christ shall acknowledge thee for his. If for Christ here in this life thou renouncest thine own honour, the love of thy self and thine own will; in the life to come Christ will make thee partaker of his honour, of his love, and of his will. If in this life thou partakest of the Cross, in the life to come thou shalt partake of eternall light: If in this life thou partakest of tribulation, in the life to come thou shalt partake of consolation: If in this life thou partakest of persecution, in the life to come thou shalt partake of a most large retribution. *He that shall confess me before men, saith our Saviour, him*
also

also will I confesse before my Father which is in heauen, Matth 10. 32. But we must confesse Christ not onely by the profession of doctrine, but also by conformity of life: So shall he at length at the day of judgement acknowledge us for his. *Whosoever shall deny me before men, him also will I deny before my Father which is in heauen,* vers. 33. Christ is not onely denied by words, but also, and that much more, by wicked life: whosoever therefore doth in this life deny Christ by his deeds shall indeed be denied by Christ at the day of judgement. He is not a Christian that hath not the true faith of Christ. But true faith ingrafts us into Christ as vine-branches into the spirituall vine. *Every branch that is in Christ, and bringeth not forth fruit, the heavenly husbandman taketh away,* John 15. 2. But he that remaineth in Christ, and in whom Christ dwelleth by faith, Eph. 3. 17. bringeth forth much fruit.

fruit. That branch is not in the vine, which draweth not from the vine its sap and nourishment. So neither is that soul in Christ by faith, which draweth not from Christ the sap of love by faith. Conform us, good Jesus, unto thy life in this world; that in the world to come we may be fully conformed unto it.

Meditat. XXXI.

Of the denial of a mans
own self.

*Thou from thy self must first depart,
Before thou canst in Christ have part.*

WHosoever will follow me, let him deny himself, saith our Saviour, Matth. 16. 24. To deny ones self, is to renounce the love of ones self: For the love of ones self doth exclude the love of God. I f t h o w i l t b e C h r i s t s d i s c i p l e,
it

it is necessary that self-love should altogether die in thee. No man loveth Christ, unless he hateth himself. *Unless the grain of wheat which is cast into the earth die, it doth not bring forth fruit,* John 12. 24. So thou canst not reap the fruits of the holy Spirit, unless self-love do die in thy heart. The Lord said unto Abraham, *Go out from thine own land, and from thine own kindred, and from thy fathers house, unto the land which I shall shew thee,* Gen. 12. 1. Thou canst not be the true disciple of Christ, and a true spiritual man, unless thou goest forth from the love of thy self. *Jacob in his wrestling with the Angel,* Gen. 32. 24, 31. was lamed in one foot, the other being sound and whole: By the two feet is understood a double love; the love of ones self, and the love of God. Then shall a man be partaker of Gods blessing when he halts upon the foot of self-love, the other foot, that is, of the love

of God, remaining sound and whole. It is impossible for thee with one eye to behold heaven and earth: So it cannot be that with one and the same will a man should love himself inordinately, and love God also. Love is the chiefest good of our soul: Therefore we must give the chief good of our soul to the chiefest good, that is, to God. Thy love is thy God; that is, whatsoever thou lovest chiefly thou settest in the place of God: But God is truly the chief being. Whosoever therefore loveth himself, judgeth himself to be God, and setteth himself in the place of God, which is the greatest idolatry that can be. Whatsoever thou lovest chiefly thou makest it to be the end of all other things, and thou judgest it to be the last complement of all thy desires: But it is God onely who is the *beginning and the end*, Rev. 1. 8. of the creatures: he is the first and the last, he onely filleth the desire of our

L hearts.

hearts, and there is no created thing that can satisfie thy desires. Therefore thou must prefer the love of God before the love of thy self. God is the beginning and the end: In him therefore must our love begin, and in him also must it end. The essence of God is without all the creatures, as God was in himself from all eternity: So withdraw thou thy love from all the creatures. Such as thy love is, such are thy works: If thy works proceed from true faith and love of God, they are acceptable unto God, and appear great in his eyes, though in the eyes of all men they seem but small: if they proceed from self-love, they cannot please God. Self-love defileth the most excellent works. When Christ was in the house of *Simon*, a certain woman broke a vessel of precious ointment, and anointed the head of Christ: Matth. 26. 6, 7. The work seemed to be small, and yet notwithstanding it was acceptable.

able unto Christ, because it proceeded from true faith, pure love and serious contrition. Sacrifice in the old Testament was a work acceptable unto God; & yet God was not well pleased that *Saul* set apart the spoils of the Amalekites, to offer sacrifice unto God, 1 Sam. 15. 21. Why? Because this did not proceed from the love of God: for if he had loved God truly, he would not have contemned the commandment of God about the burning of all the spoils: He loved himself, and his own devotion. Love is a kind of fire: For so the Church prayeth; Come; O Holy Ghost, and kindle in the faithful the fire of thy love. Fire doth not cleave fast unto the earth, but always tends upwards; So thy love must not rest in thee, but it must be lifted up unto the Lord. Again, to deny ones self, is to renounce his own honour: Unto the chief good alone is due the chiefest honour: And God is the chiefest good.

good. He that seeketh his own glory cannot seek Gods glory, as our Saviour said unto the Pharisees, *How can you beleeve, who receive honour one of another?* John 5. 44. Behold the example of Christ, and follow it: He often witnesseth of himself, that he seeks not his own glory, that he *receiveth not honour from men*, Joh. 5. 41, and that he is humble in heart, Mat. 11. 29. All thy gifts thou receivest from God. Therefore render them again unto God. The rivers of all goods do flow from this fountain of Gods goodness. Therefore let them all flow back again into the sea. The herb which is called Turnsol, or Heliotropium, doth always turn it self unto the Sun, by vertue whereof it draws its life and nourishment. So do thou with all thy gifts and honour turn thy self towards God, & attribute nothing unto thy self. If thou hast any thing of thine own, thou mayest seek thine own
honour,

honour, and attribute thy gifts unto thy self. But seeing that thou hast nothing of thine own, but all from God, therefore thou must seek, not thine own honour, but the honour of God. The seeking his own honour doth turn a man away from God: We have an example in Nebuchadnezzar, who said, *Is not this great Babylon that I have built for the house of my kingdom, by the strength of my power, and for the honour of my majesty?* Dan. 4. 30. But what follows? *Whiles the word was in the Kings mouth, a voice came from Heaven, saying, To thee, O Nebuchadnezzar, is it spoken, Thy kingdom is departed from thee, thou shalt be cast out from the company of men, and thy dwelling shall be with the beasts of the field: verse 31, 32.* Even so if thou out of vain glory and pride dost boast of thy Babylon, that is, the building of thy good works, and take the glory thereof unto thy self, and not give

it unto God, thou shalt be cast away from the sight of God. Last of all, To deny ones own self, & to renounce his own will: We must always obey the best will: And Gods will is always the best: We must obey his will, from whom we have all that we have: 1 Cor. 4. 7. And from God comes all that we have. We must obey his will, who leadeth us always unto life and that which is good: *Delights in the Lord, & he shall give thee thy hearts desire; Psal. 37. 4.* Our own will leads us unto death and unto damnation. By what did our first father fall from the grace of God and state of salvation, into eternal damnation? By leaving the will of God, and following his own will. He neglected the commandment of God, and gave ear unto the perswasion of the devil: Therefore the true Disciple of Christ renounceth his own will, and desires to follow the will of God. Behold Christ: He being

in the agony of his passion offered his own will as a most acceptable sacrifice unto God: *Matth. 26. 39.* Offer thou also unto God thine own will, and so shalt thou perfect that denial of thy self, which Christ requireth. Let *thy holy will* O Lord, *be done in earth, as it is in heaven,* *Matt. 6. 10.*

Meditat. XXXII.

Of the true rest of the soul.

*Thy soul can nothing satiate,
But God who did thy soul create.*

IN the transitory things of this world the soul often seeks for rest, but finds it not: Why? because the soul is more worthy then all the creatures, and therefore she cannot find peace and quietness in them, as being more vile. All worldly things are flitting and transitory; but the soul is immortal: How should she then find

true rest in them? all those are
terrestrial, but our soul hath a ce-
lestial original. How should she
then satiate and fulfill her desire in
them? In Christ she *finds rest*,
Matth. 11. 29. he can satisfie and
fulfill her desire. Against the
wrath of God she rests in the
wounds of Christ: Against the
accusations of Satan she rests in
the power of Christ: Against the
terroure of the law she rests in the
Gospel of Christ: Against the
sins which accuse her she rests in
the *bloud of Christ which speaks*
better things before God, *then the*
bloud of Abel: Heb. 12. 24. Against
the terroure of death, she rests with
confidence in the session of Christ
at the right hand of the Father.
And thus our faith findeth rest in
Christ, and our love findeth great
rest also. He that by his love clea-
veth unto earthly things, hath no
true rest; because earthly things
themselves have it not in them.
They cannot fully satiate the soules
appe-

appetite; because they are all finite:
But our soul being created after
the image of God doth desire that
infinite good in which is all good.
As therefore our faith ought not to
rely upon any of the creatures, but
upon the merit of Christ onely:
So also our love should not be set-
tled upon any of the creatures, nor
upon our selves. For self-love hin-
dred the love of God: We must
prefer the love of God before all.
Our soul is the spouse of Christ:
To him alone therefore must she
adhere. Our soul is the temple of
God, 1 Cor. 3. 16. Therefore she
must give entertainment to none
but him. Many seek for rest in
riches: But without Christ there is
no rest to the soul, Matt. 8. 20.
Where Christ is, there is poverty,
if not in act, yet in effect. He be-
ing the Lord of heaven and earth
had not where to rest his head:
And so would he commend and
sanctifie poverty unto us. Riches
are without us: But that which

will quiet the soul must be within.
To what shall our soul cleave unto
at death, when we must leave all
worldly things? Either our riches
forsake us, or we them: often in
our life, but always at our death.
Where then shall our soul find
peace and rest? Many seek for rest
in pleasures: But pleasures can
bring no rest or delight unto the
soul; although they may unto the
body, for a time: At length grief
and sorrow follow as companions.
Pleasures belong unto this life:
But the soul was not created for
this life, because she is by death
compelled to depart. How then
should she find rest in pleasures?
Without Christ there is no rest to
the soul: But what was the life of
Christ? Extreme grief from the
first moment of his nativity, even
unto his death. By this means he
the true prizer of things would
teach us what to think concerning
pleasure. Many seek for rest in ho-
nours: But miserable are they that

at every change of popular breath
are compelled to want their rest.
Honour is without, and a flitting
good: But that which will give rest
unto the soul must be within.
What canst thou say more of the
praise and glory given by men, then
of *Apelles* his commended picture?
Consider the corner wherein thou
keepest: What is the proportion
thereof to a whole province, to all
Europe, and to all the habitable
world? That is true honour in-
deed which God shall hereafter
give unto the elect. The rest of a
thing is in its end; neither doth a
thing rest naturally untill it hath
attained to its end and place. God
is the end whereunto the soul was
created: For it was made after the
Image of God. Therefore it cannot
be quiet and at rest but in its end,
that is, in God. As the soul is the
life of the body, so is God the life
of the soul; As therefore that soul
doth truly live, in which God dwel-
leth by spiritual grace; So likewise,
that

that soul is dead, which hath not God dwelling in it : And what rest can there be to the soul that is dead ? That first death in sin doth necessarily draw with it the *second death* of damnation ; Rev. 20. 14. Whosoever therefore doth firmly cleave unto God with his love, and inwardly enjoyeth divine consolation, his rest can no outward things disquiet. In the midst of sorrows he is joyfull ; in poverty, rich ; in the tribulation of the world, secure ; in troubles, quiet ; in the reproaches and contumelies of men, still ; and in death it self, living. He regards not the threats of tyrants : Because he feels within the riches of divine consolation. In adversity he is not made sorrowfull : Because the holy Spirit within doth comfort him effectually. In poverty he is not vexed : Because he is rich in the goodness of God. The reproaches of men do not trouble him : Because he enjoyeth the delights of divine honour. He
regards

regards not the pleasure of the
flesh Because the sweetness of the
Spirit is more acceptable unto him.
He seeketh not after the friendship
of the world : Because he seeketh
the love of God, who is mercifull
and a friend unto him. He gapeth
not after earthly treasures: Because
his chief treasure is hidden in the
heavens. He feareth not death: Be-
cause in God he always liveth.
He doth not much desire the wis-
dom of the world : Because he
hath the Spirit within to be his
teacher. That which is perfect tak-
eth away that which is imperfect.
He feareth neither lightning, nor
tempests, nor fire, nor water, nor
floods, nor the sorrowfull aspects
of the planets, nor the obscurati-
on of the lights of heaven : Be-
cause he is carried up above the
sphere of nature, and by faith rest-
eth and liveth in Christ. He is not
drawn away by the allurements of
the world : Because he hears with-
in him the voice of Christ which
is

is sweeter. He fears not the power of the devil: Because he feels Gods indulgence. He that lives & overcomes in him is stronger then the devil, that in vain labours to overcome him. He follows not the enticements of the flesh: Because living in the Spirit he feels the riches of the Spirit; and by the vivification of the Spirit mortifies and crucifies the flesh, Gal. 5. 24. He fears not the devil his accuser: Because he knows Christ to be his Advocate, 1 John 2. 1. This true rest of the soul he grant unto us, who is the onely authour and giver thereof, our Lord God blessed for ever.

Meditat. XXXIII.

Of the purity of Conscience.

*Labour to have a conscience pure:
When all things fail, that will endure*

IN every thing thou takest in hand have a great care of thy con-

conscience. If the devil incites thee to any sin, stand in fear of the inward check of thy conscience. If thou art afraid to sin in the presence of men, let thine own conscience much more deter thee from sin. The inward testimony is of more efficacy then the outward; Therefore although thy sins could escape the accusations of all men, yet they can never escape the inward witness of thy conscience. Thy conscience shall be in the number of those *books* that shall be *opened* at the judgement to come, as is testified in the Revelation, Rev. 20. 12. The first is the book of Gods omniscience; in which the thoughts, words, and deeds of all men shall manifestly appear. The second book is Christ, which is *the book of life*, Rev. 13. 8. in this book whosoever shall be found written by true faith shall be carried by the angels into the court of heaven. The third is the book of the Scripture, according

to the prescript rule whereof our faith and good works shall be judged: *The word that I have spoken, saith our Saviour, shall judge them at the last day, John 12. 48.* The fourth book containeth in it the testimonies of the poor, which in the day of judgement shall receive us into an everlasting habitation: Luke 16. 9. The fifth book contains the inward testimony of the conscience: For the conscience is the book in which all sins are written: The conscience is a great volume in which all things are written by the finger of truth. The damned cannot deny their sins at the day of judgement; because they shall be convinced by the testimony of their own consciences: They cannot flie from the accusation of their sins; because the tribunal of the conscience is within, and at home. A pure conscience is the most clear glass of the soul, in which she beholds God and her self.

self. A filthy eye cannot behold the splendour of true light. Hereupon saith our Saviour, *Blessed are the pure in heart; for they shall see God, Matt. 5. 8.* As a beautiful and fair face is pleasing to the eye of man; So a pure and clear conscience is acceptable in the sight of God: But the putrified conscience begets never-dying worms. Let us therefore in the present have a sense and feeling of the worm of conscience, and labour to destroy it. But let us not foster it, lest it live with us for ever. All other books were invented to mend this book: What doth much science profit, if there be a foul conscience? Thou shalt be judged hereafter before the throne of God, not by the book of thy science, but by the book of thy conscience. If thou wilt write this book right indeed, write it according to the copy of the book of life: *Christ is the book of life: Rev. 13. 8.* Let the profession of
thy

thy faith be conformed to the rule of Christs doctrine, and let the course of thy life be conformed to the rule of Christs life. Thy conscience shall be good, if there be purity in thy heart, truth in thy tongue, and honesty in thy actions. Use thy conscience for a lantern in all thy actions: For that will plainly shew unto thee what actions in thy life be good, and what be evil. Avoid that judgement of the conscience in which one and the same shall be both defendant and plaintiff, witness, judge, tormentour, prison, scourge, executioner and slaughterer. What escape can there be there, where is the witness that accuseth, and where nothing can be hid from him that judgeth? What doth it profit thee, if all men commend thee, and thy conscience accuse thee? What shall it hurt thee, if all men detract from thee, and thy conscience defend thee? This judge is enough to accuse, judge, and condemn

dennevery man. This judge is
incorrupt, and cannot be moved
with prayers, or corrupted with
rewards. Whithersoever thou go-
est, and wheresoever thou art, thy
conscience is always with thee, and
carrieth about her whatsoever thou
hast laid up in her, whether it be
good or evil. She keeps for the li-
ving, and restoreth to the dead
that which was committed to her
keeping. So it is true that a mans
enemies are they of his own hous-
hold: Mat. 10. 26. So in thine own
house, and amongst thine own fa-
mily, thou hast those that do ob-
serve, accuse, and torment thee.
What doth it profit thee to live
in all abundance and plenty, and
to be tormented with the whip of
conscience? The fountain of mans
felicity and misery is in his mind:
What doth it profit a man in a
burning feaver to lie upon a bed of
gold? What doth it profit a man
tormented with the fire-brands of
an ill conscience to enjoy all out-
ward

ward felicity? As much as we regard everlasting salvation, so much let us regard our conscience. For if a good conscience be lost, faith is lost; and if faith be lost, the grace of God is lost; and if the grace of God be lost, how can we hope for everlasting life? As the testimony of thy conscience is, such judgement mayest thou expect from Christ. Sinners shall become their own accusers, though none accuse them or bring ought against them. As the drunkard, while he is overwhelmed with wine, hath no sense of the hurt which he receiveth by the wine; but when he hath slept out his drunken fit, then he feels the hurt: So sin, while it is in action, doth blind the mind, and like a thick cloud doth obscure the brightness of true judgement: but at length the conscience is roused, and gnaweth more grievously than any accuser. There are three judgements; The judgement of the world; the judgement of thy

self,

self, and the judgement of God :
 And as thou canst not escape the
 judgement of God, so neither canst
 thou escape the judgement of thy
 self, although sometimes thou
 mayest escape the judgement of
 the world. No walls can hinder this
 witness from seeing all thy acti-
 ons. What excuse can save thee,
 when thy conscience within doth
 accuse thee ? The peace of consci-
 ence is the beginning of everlast-
 ing life. Thou mayest more truly
 and heartily rejoyce in the midst
 of troubles, having a good consci-
 ence, then thou canst in the midst
 of thy delights, having an evil
 conscience. Against the backbiting
 of all that bear thee ill will thou
 mayest confidently oppose the de-
 fence and excuse of thy conscience.
 Enquire of thy self concerning thy
 self, because thou knowest thy self
 far better then any other man
 doth. At the last judgement what
 will the false praises of others pro-
 fit thee, or the backbitings of o-
 thers

thers without a cause hurt thee;
Gods and thine own judgement
shalt thou either stand or fall;
Thou shalt not stand or fall by
the testimony of others. The con-
science is immortal, as the soul is
immortal; And the punishments
of hell shall torment the damned
as long as the accusation of con-
science shall endure. No external
fire doth so afflict the body as this
inward fire doth inflame the con-
science. The soul which is burned
is eternal; and the fire of the con-
science is eternal. No outward
scourges are so grievous unto the
body, as these inward whips of
conscience are unto the soul. Avoid
therefore the guilt of sin; that
so thou mayest avoid the torment
of conscience. By true repentance
blot thy sins out of the book of thy
conscience; that they may not be
read at the judgement, and that
thou mayest not be afraid of the
voice of Gods sentence. Murther
the worm of conscience by the blood

of devotion ; that it do not bite thee, and so beget eternal horreur. Extinguish this inward fire by thy tears ; that so thou mayest attain to the joys of an heavenly cooler. Grant, O Lord, that we may *fight the good fight, keeping faith and a good conscience, 2 Tim. 4. 7.* that at length we may come safe & sound into our heavenly countrey.

Meditat. XXXIV.

Of the study of true humility.

*What is a bubble ? such is man,
Whose life in length is but a span.*

CONsider, thou faithfull soul, the miserable condition of man, and thou shalt easily avoid all tentations of pride. Man is vile in his ingress, miserable in his progress, and lamentable in his egress. He is assaulted by devils, provoked by tentations, allured by delights, cast down by tribulations,

ons, entangled by accusations, be-
stripped of vi. tues, and ensnared
in evil customs. Wherefore there
art thou proud, O earth and all flesh.
Ecclus 10. 9. What wast thou
before thou wast brought forth?
Stinking seed. What in thy life? A
sack of dung. What after death?
Meat for worms. If there be any
thing good in thee, it is not thine,
but Gods: Nothing is thine but
sin. Challenge therefore unto
thy self nothing that is within
thee, but thy sins. He is a fool
and an unfaithfull servant that
will be proud of his masters goods.
Behold, O man, the example of
Christ. All the glory of heaven
serveth him: yea he himself alone
is the true glory: And yet he re-
jected all worldly glory: And still
he cries, *Learn of me, for I am
meek and humble in heart*: Matt.
11. 29. He is the true lover of
Christ that is the follower of
Christ. He that loveth Christ lo-
veth also humility. Let the ser-
vant

vant that is proud blusht and be-
shamed, seeing that the Lord of
heaven is so humble. Our Saviour
saith of himself that he is *the Lily*
of the valleys, Cant. 2. 1. because
he, the most noble amongst flow-
ers is born and bred, not in the
mountains, that is, in proud and
lofty hearts, but in the low valleys,
that is, in the contrite and humble
minds of the godly. For the soul
that is truly humble is a seat and
delectable bed for Christ, as a
godly man saith. True grace doth
not lift a man up, but doth rather
humble him: Therefore he is not
yet partaker of grace who walketh
not in humbleness of heart. The
fluents of Gods grace flow down-
wards not upwards. As water by
nature doth not seek high places:
so the grace of God doth not flow
upwards, but downwards upon the
hearts that are humble. The Psal-
mist saith, *God dwelleth on high,*
and yet beholdeth he the things that
are humble in heaven and earth,
M Psal.

Psal. 113. 5. Surely, this is a marvellous thing, that we cannot draw nigh unto God, who is the highest of all, unless we walk in the path of humility. He that is vile in his own eyes is great in the eyes of God. He that displeaseth himself pleaseth God. Of nothing did God create the heaven and the earth, **Heb. 12. 3.** And as it was in the creation, so also is it in the reparation of man. God creates of nothing, and repairs of nothing. Therefore that thou mayest be made partaker of regeneration and reparation, seem nothing in thine own eyes, that is, arrogate and attribute nothing unto thy self. We are all weak and frail: And think thou no man more frail then thy self. It hurts not to make thy self inferiour to all, and by humility to put thy self under all: But it hurts very much, to prefer thy self before any one. The twenty four elders, **Rev. 4. 4.** that is, all the church triumphant, cast down their

owns before the throne, v. 10. and
give unto God all righteousness
and glory : And what then should
the vile sinner do ? The holy an-
gels, the Seraphims cover their faces
before the face of Gods majesty,
Isa. 6. 2. And what then should man
do, who is so vile a creature, and
sounthankfull to his Creatour ?
Christ the true and onely begotten
Son of God in wonderfull hu-
mility descended from heaven, and
took our weak nature upon him,
and condescended to take upon
him our flesh, to die, and to be
crucified : And what should man
do, who by his sins is gone so
far astray from God ? Behold,
O faithfull soul, with what won-
derfull humility Christ hath cured
our pride ! And dost thou still de-
sire to be proud ? By the way of
humility and his passion Christ
came into glory, Luke 24. 26.
And dost thou think ever to come
into the glory of heaven walking in
the way of pride ? The devil for
his

his pride was banished out of the kingdom of heaven: And dost thou, having not yet the fruition of celestial glory, think to come thither by the way of pride? *Adam* for his pride was cast out of paradise, Gen. 3. 24. And dost thou think to come to the celestial paradise by the way of pride? Let us rather wish to serve, and to wash the feet of others with Christ, than to seek ambitiously with the devil for an higher place. Let us be humbled in this life, that we may be exalted in the life to come. Think not, O faithfull soul, what thou hast, but what thou wantest: Grieve for the virtues which thou hast not, rather then glory for the virtues which thou hast: Cover thy virtues; but lay open thy sins: For thou hast great cause to fear, that if thou shewest the treasure of thy good works by glorying in them, the devil will steal them away by making thee proud of them. Fire is best kept, if it be covered

covered with ashes : So the fire of charity is never more securely kept, then when it is covered with the ashes of humility. Pride is the seed of all sin ; Take heed therefore of being lifted up, lest it happen that thou beest cast headlong into the abyss of sin. Pride is a pleasing bed for the devil : Take heed therefore of being lifted up, lest it happen that thy miserable soul be made subject to the devils yoke. Pride is a wind that burneth and drieth up the fountain of Gods grace : Take heed therefore of being lifted up, lest it happen that thou beest separated from the grace of God. Cure, O Christ, the tumour of our pride ! Let thy holy humility be our only merit in this life, and let it be the pattern of our life ! Let our faith firmly embrace thy humility, and let our life constantly follow after it !

Meditat. XXXV.

Of fleeing from covetousness.

*The man that covets is but poor,
Although he riches have great store.*

AS thou dost tender the salvation of thy soul, see that thou dost hate the sin of covetousness. The covetous man is the poorest amongst men; because he wanteth as well that which he hath as that which he hath not. The covetous man is the most miserable of all men; because he is good to no man, and worst to himself. Pride is the beginning of all sin; and *Covetousness the root of all evil,* & Tim. 6. 10. That, by turning us away from God; and this, by turning us unto the creatures. Riches bring forth sweat in the getting, create fear in the possessing, and bring grief in the losing: And which is worse, the labour of the covetous shall not onely perish, but shall also cause them to perish. Riches

Riches do either forsake thee, or thou dost forsake them: If therefore thou puttest thy trust in riches, what will be thy hope at the hour of death? How wilt thou commend thy soul unto God, if thou dost not commend the care of thy body unto him? God which is almighty hath a care of thee: Wherefore then dost thou doubt whether he can sustain thee or no? God who is most wise hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt how he will sustain thee? God who is most bountifull hath a care of thee: Wherefore then dost thou doubt whether he will sustain thee or no? Thou hast the word and bloud of Christ, who is the Lord of all that is in heaven and earth that they which *seek the kingdom of God* shall want nothing that is necessary for man, Matt. 6. 33. Trust in this promise.

of Christ, he will not deceive thee:
For he is truth it self. Covetousness
is the greatest Idolatry, Coloss. 3. 5.
because it sets the creatures in the
place of God, The covetous man
putteth his trust in the creatures,
whereas he should put his trust in
God. Whatsoever we love more
then God, we prefer before God;
and whatsoever we prefer before
God, we set up in the place of
God, Esau sold his birth-right for
a mess of pottage, Gen. 25. 22. So
many sell the inheritance of the
kingdom of heaven, which was
purchased by Christ, to get things
temporal, Judas sold Christ for
thirty pieces of silver, Mat. 26. 14.
And covetous men sell Christ for
temporal riches. How can he ever
come to the kingdom of heaven,
who is filled daily with the husks
of the swine? How can he ever
come unto God by lifting up his
heart unto him, who studies to
seek rest for his soule in riches?
Riches are thornes, so saith truth

itself: Matt. 13. 22. He therefore that loveth riches doth indeed love thorns. O ye thorns, how many souls do you choke! Thorns do hinder the increase of the seed: And even so doth the solicitude & care about riches hinder the spiritual fruit of the word. Thorns do afflict the body with punctures: and even so do riches torment the soul with cares. Thou shalt be sure to perish, if thou gatherest only such treasures as do perish. They which lay up treasures here on earth, are like unto them that lay up their fruits in low and moist places, not considering that there they will soon come to rottenness. What fools are they that place the end of their desires in riches! How can that which is corporal satisfy the soul which is spiritual? when as that rather doth so comprehend corporal things by the virtue of its spiritual nature, that it cannot be distended & filled by any quantity. The soul was created for eternity.

nity: thou doest wrong unto her therefore if thou placest the end of thy desires in temporal and momentary things. The soul the more it is lifted up unto God, the more it is withdrawn from the love of riches. All things the nearer they are unto heaven, the less they covet and hoard up: As the fowls of the air, which neither sow nor reap, Mat. 6. 26. It is a great sign that the soul is busied about heavenly things, if it do undervalue and contemn earthly things. Mice and creeping things hoard up in the holes of the earth: for they are of a worse condition, and of a baser nature then the fowls. It is a great sign that the soul is turned away from God, and fastned unto the creatures, if it cleave unto riches with an inordinate love. God gave a soul unto thee: And wilt thou not commit thy body to his care? God feedeth the fowls of the air: And dost thou which art created after his image, doubt

when

whether he will sustaine thee or no?
God clotherh *the lilies of the field*:
And dost thou doubt whether he
will provide cloth's for thee or no?
Be ashamed, that faith and reason
should not effect as much in thee
as a natural instinct doth effect in
the fowls. *The fowls neither sow
nor reap*, but commit the care of
their bodies unto God. The cove-
tous men do not beleeeve the words
of God, before they make provi-
sion for their own sustenance. The
covetous man is a most unjust
man: Wherefore? Because he
*brought nothing with him into this
world*, 1 Tim. 6. 7. and yet he is
so troubled about these earth'y
things, as if he meant to carry
much with him out of this world.
The covetous man is a most un-
thankfull man: Wherefore? Be-
cause he enjoyeth many gifts which
come from God, and yet is never
lifted up unto the giver thereof by
the confidence of heart. The co-
vetous man is a most foolish man:
Where

Wherefore? Because he leaveth the true good, without which nothing is good indeed, and cleaveth unto that which is not good without the grace of God. He that is he'd bound by the love of earthly things, doth not possess them, but is possessed of them. Covetousness is neither diminished by plenty nor want: By want it is not diminished; because his desire of having doth still increase, when he cannot attain what he hath long desired: And by plenty it is not diminished; because the covetous man, the more he gets the more he desires: And when he hath got what he covetously desired, he hath still a new occasion ministred unto him to desire more: Like unto fire; which, as more wood is still laid on, the more it increaseth. Covetousness is a torrent at first small, but afterwards increasing infinitely: Set a term therefore to the desires of riches, lest thy covetousness at length draw thee into ever-

everlasting destruction. Many devour in this life that which they must afterwards digest in hell; And many whilst they thirst after gain, run unto most certain death. Think upon these things. O devout soul, and as much as thou canst flee from covetousness. Thou shalt carry to judgement none of thy riches, but those which thou hast given to the poor. Dost thou refuse to give thy temporal and fading riches to the poor, for whom Christ refused not to give his life? Give unto the poor, that thou mayest give unto thy self; That which thou dost not give unto the poor, another shall have. He is too too covetous to whom the Lord is not sufficient. He doth not yet truly hope for heavenly things, who overprizeth earthly things. How would he lay down his life for his brother, 1 Joh. 3. 16. who denieth his temporal substance to his brother that asketh? The hand of the poor is the treasury

treasury of heaven : That which it receiveth it layeth up in heaven, that upon earth it may not perish. Wouldest thou perform an acceptable office unto Christ ? Shew thy bounty to the poor : The which is done unto his members, the head takes as done to himself, Matth. 25. 40. Christ saith unto thee, Give unto me of that which I have given unto thee. Do good with thy goods, that thou mayest obtain good. Give thy earthly things liberally, that thou mayest keep them : For in keeping them too frugally thou lovest them. Hear Christ admonishing, that thou beest not compelled to hear him at the judgement saying, *Go, ye cursed, into everlasting fire, because ye fed me not when I was hungry*, Mat. 25. 41, 42. The holy seed of alms giving, as it is sowed sparingly or bountifully, so it shall be reaped sparingly or bountifully, 2 Cor. 9. 6. If thou wouldest be in the number of the sheep,

do good unto the sheep. Let the
 goats cause thee to fear: For they
 are placed at the left hand, Mat. 25.
 33. not because they took any
 thing away, but because they gave
 not. *Incline our hearts O God,*
unto thy testimonies, and not to co-
vetousness, Psal. 119. 36.

Meditat. XXXVI.

Of the properties of true love
 and charity.

*The sign by which the Saints we
 know,*

It is by love their faith to show.

TRue and sincere love is an in-
 separable property of the god-
 ly: No Christian without faith;
 and no faith without charity.
 Where there is not the brightness
 of charity, neither is there the heat
 of faith: Take away light from
 the sun, and thou mayest take
 away charity from faith. Charity is
 the

the outward act of the inward life of a Christian man. *The body is dead without the spirit; and faith is dead without charity,* Jam. 2. 26. He is not of Christ that hath not the spirit of Christ; and he hath not the spirit of Christ that hath not the gift of Charity. *Charity is the fruit of the Spirit,* Gal. 5. 22. The tree is not known to be good unless it bring forth good fruit. *Charity is the bond of Christian perfection,* Col. 3. 14. as the members of the body are knit together by the spirit, that is, the soul: so the true members of the mystical body are united by the holy Spirit in the bond of charity. In *Solomons temple* all was covered with gold within and without, 1 Kings 6. 21. So in Gods spiritual Temple let all be beautified with love and charity within and without. Let charity move thy heart to compassion, and thy hand to contribution: *Compassion is not sufficient, unless there*

there be also outward contributi-
on. Neither is outward contributi-
on sufficient, unless there be also
inward compassion. Faith receiveth
all from God, and charity giveth
it again unto our neighbour. By
faith we are made partakers of the
Divine nature: But God is love,
1 John 4.8. Therefore where cha-
rity sheweth not it self without,
let no man beleve that there is
faith within. No man beleeveth in
Christ which loveth not Christ:
And no man loveth Christ un-
less he love his neighbour. He
doth not yet apprehend the bene-
fit of Christ with true confidence
of heart, whosoever doth deny un-
to his neighbour the office which
he oweth unto him. That is not
truly a good work which proceed-
eth not from faith, Rom. 14. 13.
Neither is it truly a good work
which proceedeth not from chari-
ty. Charity is the seed of all vir-
tues: It is no good fruit which
springeth not forth from the root
of

of charity: For charity is the spiritual taste of the soul: For unto it alone is every good thing sweet, every hard thing sweet, all adversity sweet, and all pain and trouble sweet; yea more, the taste of charity maketh even death it self most sweet. *For love is strong as death*, Cant. 8. 6. yea stronger then death: because love brought Christ to die for us; And love doth so stir up the true godly, that they doubt not to die for Christ. All the works of God proceed from love, yea punishments themselves: So let all the works of a Christian man proceed from love. In all the creatures God hath set before us the glass of love. The sun and the stars shine not to themselves but to us: The herbs purge not themselves but us: Air, water, beasts, and all creatures serve man: Do thou also give thy self wholly to serve thy neighbour. *Tongues profit not without Charity*, 1 Cor. 13. 1.

Be-

Because without charity know-
ledge of tongues puffeth up, but
charity edifieth, 1 Cor. 8. 1. Know-
ledge of mysteries profits not with-
out charity, 1 Cor. 13. 2. Be-
cause the devil also hath know-
ledge of mysteries; but charity
is only proper to the godly. Faith
also which can remove mountains
profits not without charity. For
such faith is the faith of working
miracles, and not of salvation.
Charity is better then the gift of
doing miracles; Because that is the
undoubted mark of true Christi-
ans; but this is sometimes granted
to the wicked. It profits not to give
all that one hath unto the poor, if
there be not charity; For the out-
ward action is done in hypocrisie
if there be not inward love. Rivers
of bounty profit not unless they
spring from the Fountain of cha-
rity. Charity is patient, Vers. 4.
For no man is easily angry with
him that he loveth truly. Charity
is bountifull, Vers. 4. For he that
by

by charity hath bestowed his heart, which is the chief good of the soul, how should he deny the outward goods, which are less? *Charity envieth not*, Vers. 4. Because he that is in charity looketh upon anothers good as upon his own. *Charity thinketh no evil*, Ver. 5. No man easily hurts him whom he loveth truly and from his heart. *Charity is not puffed up*, Vers. 5. Because by charity we are all made the members of one body, and one member prefers not it self before another. *Charity doth not behave it self undecently*, Vers. 5. For it is the property of an angry man to bear himself undecently; but charity is the bridle of anger. *Charity seeketh not those things which are her own*, Vers. 5. Because that which one loveth he preferreth before himself, and seeketh the profit thereof more then his own. *Charity is not provoked to anger*, Vers. 5. For all anger proceedeth from pride, but charity puts it self

un-

under all. *Charity imagineth no mischief*, Vers. 5. For it plainly appeareth that he is not yet in perfect charity whosoever worketh mischief against any one. *Charity rejoiceth not in iniquity*, Vers. 6. For charity maketh anothers misery to be her own. *Charity beareth all things, beleeueth all things, hopeth all things, endureth all things*, Vers. 7. For charity refuseth not to do unto others as she desires that others should do unto her, Tongues shall cease, prophecies shall cease, and sciences shall be destroyed, Vers. 8. But charity shall not cease: but the imperfection thereof shall be taken away, and the perfection thereof shall be complete in the life to come. God commanded two altars to be built in the tabernacle; and fire was carried from the outward to the inward: God hath congregated a twofold Church, a militant and a triumphant: The fire of love shall at length be translated from the
mili-

militant to the triumphant. Think upon these things, O devout soul, and study after ho'y love: Whatsoever thy neighbour be, yet he is one for whom Christ vouchsafed to die; Why then dost thou deny to shew thy charity to thy neighbour, when as Christ did not stick to lay down his life for him? If thou lovest God truly thou must also love his image. We are all one spiritual body: Let us therefore have all one spiritual mind: It is unfit that they should be at variance upon earth, which must at length live together in heaven. Whilest our minds agree in Christ, let our wills also be conjoynd. We are the servants of one Lord: It is not fit that we should be at variance. That member of the body is dead which hath not a sense of anothers grief: Neither let him judge himself a member of Christs mystical body, whosoever doth not grieve with another that suffereth. We

have all one Father, that is, God, whom Christ hath taught thee daily to call our Father: And how shall he own thee to be his true son, unless thou again own his sons to be thy brethren? Love him that is commended unto thee by God; if he be worthy, because he is worthy: and if he be not worthy, yet love him; Because God is worthy whom thou oughtest to obey. If thou lovest a man that is thine enemy, thou shewest thy self to be the friend of God. Do not mark what man doth against thee, but what thou hast done against God. Observe not the injuries offered thee by thine enemies; but observe the benefits conferred upon thee by God, who commandeth thee to love thine enemy. We are neighbours by the condition of our earthly nativity, and brothers by the hope of our celestial inheritance: let us therefore love one another. Kindle in us, O God, the fire

fire of love and charity by thy Spirit !

Meditat. XXXVII.

Of the study of chastity.

The soul that's chaste is Christ his spouse.

His bed of rest, his lodging-house.

HE that will be the true disciple of Christ must study to be chaste and holy. Our most gracious God is a pure and chaste Spirit: And thou must call upon him with chaste prayers. It was the saying of a wise man; That the chastity of the body and the sanctity of the soul are the two keys of religion and felicity. If the body be not kept pure and immaculate from whoredom, the soul cannot be ardent in prayer. Our body is the temple of the holy Ghost, 1 Cor. 6. 19. We must beware therefore and be very care-

full that we pollute not this holy
habitable of the holy Ghost. Our
members are the members of Christ,
verf. 15. We must beware that
we take not the members of Christ
and make them the members of
a harlot, verf. 17. Let us cleave
unto the Lord by faith and cha-
stity; that we may be one spirit
with him, verf. 16. Let us not
cleave unto an harlot; that we be
not made one body with her. The
Sodomites burning with lust were
finiten by the Lord with blind-
ness corporal and spiritual,
Gen. 19. 11. And such is the pu-
nishment of unchast men even un-
to this day. The Sodomites lust
was punished with fire and brim-
stone falling down from heaven,
ver. 34. So God shall inflame the
heat of this evil concupiscence in
whoredoms with everlasting fire.
This is fire not to be extinguished;
be the smoke of the torments af-
cend up for ever and ever, Rev.
11. Without, that is, without
N the

the heavenly Jerusalem; are dog, Rev. 22. 15. that is, impure and lustfull men. Christ hath washed us with his precious blood in baptism; And therefore we must beware and be careful that we do not defile our selves with filthy lust: Even nature her self hath taught men to blush and to be ashamed to commit such filthiness in the sight of men: And yet they are not ashamed to commit it in the sight of God and his Angels. No walls can hinder God from seeing; for his eyes are brighter then the sun: No angles nor corners can exclude the presence of the holy Angels: No secret turnings can keep away the testimony of the conscience. This is a wonderfull thing, that the heat of lust should ascend up into heaven, when the stink thereof descendeth even unto hell. This short pleasure shall bring forth everlasting sorrow: That which delighteth is momentary, but that which tor-
menteth

menteth is everlasting : The pleasure of fornication is short, but the punishment of the fornicarour is for ever. Let the memory of him that was crucified crucifie in thee thy flesh. Let the remembrance of hell quench in thee the heat of concupiscence. Let the tears of repentance extinguish in thee the fire of lust. Let the fear of God wound thy flesh, that the love of the flesh deceive thee not : Consider with thy self that the appetite of lust is full of anxiety and folly, the act full of abomination and ignominy, and the end full of repentance and shame. Look not upon the fawning face of the devil inciting thee to lust, but look back upon his tail, when he fieth, which is full of pricks. Think not upon the shortness of the pleasure, but rather think upon the eternity of the punishment. Love the knowledge of the Scriptures, and then thou wilt not love the vices of the flesh. Be al-

ways doing somewhat, that the tempter when he cometh may find thee busied. He deceived *David* when he was idle, 2 Sam. 11. 1. He could not deceive *Joseph*, Gen. 39. 8. for he was busied in his masters service. Think every hour that death is at hand; and thou wilt easily despise all the pleasure of the flesh. Love temperance and thou shalt easily overcome evil concupiscence. The belly set on fire with wine doth presently come with lust. Amidst thy dainties thy chastity is in danger: If therefore thou feedest thy flesh daintily and immoderately, thou nourishest thine own enemy. So feed thy flesh that it may serve thee: keep it so under that it be not proud. Think upon the terrour of the last judgement, and thou shalt easily extinguish the fire of lust: For at the day of judgement the secrets of the heart shall be revealed, 1 Cor. 4. 5. and then how much more those things that are done in se-

cret ? Thou must give an account for
unprofitable words, Matth. 12. 36.
And how much more then for fil-
thy speeches ? Thou must give an
account for filthy speeches : How
much more then for impure acti-
ons ? as long as thy life hath been,
so long shall thy accusations be : As
many as thy sins have been, so
many shall thy accusers be. Those
thoughts which men make no rec-
koning of shall come to judge-
ment : What then doth it profit
thee to have thy fornication for a
time concealed from men, seeing
that it must be revealed in the
sight of all men at the day of
judgement ? What doth it profit
thee to escape the judgement-seat
of an earthly judge, seeing that
thou canst not escape the judge-
ment-seat of the supreme Judge ?
This judge thou canst not cor-
rupt with gifts ; for he is a most
just judge : This judge thou canst
not move with prayers ; for he is
a most severe Judge : This Judge

his province and jurisdiction thou canst not flee from; for he is a most powerfull Judge: Him thou canst not deceive with vain excuses; for he is a most wise Judge; From his broad and proclaimed sentence thou canst not appeal; for he is the supreme Judge. There shall be truth in the inquisition, nakedness in the publication, and severity in the execution. Therefore, O soul devout towards God, let the fear of this Judge be always before thine eyes: and the fire of lust shall not deceive thee. Be thou the rose of charity, the violet of humility, and the lily of chastity. Learn humility of Christ thy bridegroom, Matth. 11. 29. and of him chastity. Great is the dignity of chastity which was consecrated in the body of Christ: Great is the dignity of chastity; because whiles we are in the flesh it makes us to live as out of the flesh. As nothing is more vile then to be overcome of the flesh: so

nothing is more glorious then to overcome the flesh. Neither must we only avoid outward fornication but also impure cogitations: because God is judge, not only of the outward acts, but also of the inward thoughts. Piety is often wounded by the looks, and chastity is often wounded by the eyes: Hear what truth it self saith: *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart,* Matt. 5. 28. As the fight is difficult, so shall the victory also be glorious. It is a difficult thing to quench the flaming fire of lust. Lust incites them th it are not yet come to the years of youth: It inflames those that are young; and it wearieth those that are old and decrepit: It despiseth not cottages, neither doth it reverence palaces. But as difficult as it is here to fight, so laudable shall it be hereafter to triumph. The first sparks are presently to be quenched:

ed : and we must not add fuel to the fire of evil concupiscences. The Apostle when he reckons up the vices with which we must strive, bids us not fight with fornication, but flee from it : *Flee*, saith he, *from fornication*, 2 Cor. 6. 18. For even as a stranger feigning simplicity comes to us like a beggar to deceive us : if we deny him entrance, he goes away ; if we receive him in, he becomes our guest and gathers strength ; and at length if we consent, he becomes our lord and master : so the motions of evil concupiscence assail us, if we foster them not they depart away ; if thou wouldest not have this enemy to rule over thee, receive him not into the house of thy heart. Keep us, O God, in sanctity of life and chastity of body !

Meditat.

Meditat. XXXVIII.

Of the flitting swiftness of this present life.

*The life of man's a rolling stone,
Mov'd to and fro and quickly gone.*

THink, O devout soul, upon the misery and brevity of this life; that thy heart may be lifted up to the desire of the celestial inheritance. This life whiles it increaseth, it decreaseth; Whiles it is augmented, it is diminished: Whatsoever is added to it, is also taken from it. It is but a point of time that we live, yea it is yet less then a point: Whilest we turn ourselves, immortality comes upon us. We are in this life, as in a strange house. *Abraham* had not in the land of Canaan a place to dwell in, Gen. 23. 4. but onely an hereditary place for burial: So this present life is like unto an inn, and to a burying-place. The

beginning of this life is presently the beginning of death. Our life is like unto him that faileth; for whether he stand, sit, or lie down, still he comes nearer and nearer unto the haven, and goeth thither whither he is carried by the motion of the ship: So also we, whether we sleep or wake, lie down or walk, will or nill, are carried still moment after moment till we come to our end. This life is rather a death: because every day we die: For every day we spend some of our life. This life is full of grief for things past, full of labour for things present, and full of fear for things to come. Our ingress into this life is lamentable; because the infant begins his life with tears, as it were foreseeing the evil to come: Our progress is weak; because many diseases afflict us, and many cares torment us: Our egress is horrible; because we do not depart alone, but our works follow us, Rev. 14 23. and

we must pass from death to Gods severe judgement, Heb.9.27. We are conceived in sin, we are brought forth in misery, we live in pain and we die in anguish. We are begotten in uncleanness, we are nourished in darkness, and brought forth in sorrow. Before we come forth, we are a burden to our wretched mothers; and when we do come forth, we do like vipers tear a way. We are strangers in our birth, and pilgrims in our life; because we are compelled to depart away by death. The first part of our life is ignorant of it self; the middle part is overwhelmed with cares; and the last part is burdened with grievous old age. All the time of our life is either present, past, or to come. If it be present, it is flitting; if it be past, it is then nothing; if it be to come, it is then uncertain. We are filthiness in our original, we are bubbles in our life, and we are meat for worms at our death.

death. From earth we come, on earth we go, to earth we must return. The necessity of our birth is base, our life miserable, and our death lamentable. Our body is an earthly house in which do dwell together sin and death, which every day consume it. All our life is a spiritual warfare. Above, devils lie in wait for our destruction; On the right hand and on the left, the world oppugns us: Beneath and within, the flesh fighteth against us. The life of man is a warfare: Because in this life there is a continual fight *between the flesh and the spirit*, Gal. 5. 17. What true joy then can a man have in this life, when there is in it no certain felicity? What thing present can delight us, when other things do pass away, but that which hangeth over our heads doth never pass away? And again what can delight us, when that which we love is quite ended; and grief that shall never have

have end doth approach still nearer unto us ? This is all we gain by long life : To do more evil, to see more evil, and to suffer more evil. This is all that long life doth for us : It makes our accusation the greater at the last judgement. What is man ? The slave of death, and as a passenger on the way : He is lighter then a bubble, shorter then a moment, more vain then an image, more empty then a sound, more brittle then glass, more changeable then the wind, more flitting then a shadow, and more deceitfull then a dream. What is his life ? The expectation of death, the stage of mockeries, the sea of miseries, an hemine or phial of bloud which every light fall breaketh, and every fit of an ague corrupteth. The course of our life is a labyrinth, we enter into it when we come out of the womb, and we go out of it by the passage of death.

W^e are

*We are nought but carib, and
earth is but a fume :*

*A fume is nought, as nought do
we consume.*

This life is frail as glasse, is sliding
as a river, is miserable as a warfare : And yet it seems to many
much to be desired. This life
seems outwardly as a gilded nut ;
But if thou openest it with the
knife of truth, thou shalt see that
within there is nothing but
worms and rottenness. There are
apples growing about Sodom,
which are pleasing for outward
beauty, but being touched they fall
to dust. The felicity of this life
doth outwardly delight ; but if
thou preffest it with a more weigh-
ty consideration, it will appear to
be like unto smoke & dust. There-
fore, O beloved soul, do not suf-
fer thy cogitations to set up their
rest in this life ; But let thy mind
always pant and breathe after the
joyes to come. Compare the short
moment of time granted unto us
in

in this life, with eternity which never shall have end : and it will appear what a foolish thing it is to cleave unto this life that flitteth away, and to neglect that which is everlasting. This life of ours passeth away : and yet in it do we either get or lose everlasting life. This life is most miserable : And yet in it do we either get or lose everlasting life. This life is subject to many calamities : And yet in it do we either get or lose everlasting joy. If therefore thou hopest for life everlasting, in this flitting life desire it with all thy heart. Use the world ; but let not thy heart cleave to the world : Negotiate in this world ; but fix not thy mind upon this present life : The outward use of worldly things hurteth not, unless thy inward affection cleave unto them. Heaven is thy country ; the world is but the place of thy sojourning : Be not so much delighted with the momentary entertainment of this world,

world, as to have thy mind withdrawn from the desire after thy heavenly countrey. This life is our sea; but eternity is our haven. Be not therefore so much delighted with the momentany tranquillity of this sea, as that thou canst not attain to the haven of everlasting tranquillity. This life is sliding; and doth not keep faith with her lovers, but doth often flee from them when they never think of it: Why therefore wilt thou trust it? It is very dangerous for thee to promise unto thy self security for one hour: for oftentimes in that one posting hour this life is ended. The safest way then is, to expect our departure out of this present life every hour, and to prepare our selves for it by serious repentance. *In the gourd wherewith Jonas was delighted God prepared a worm that it might wither,* Jon. 4. 7. So in these worldly things whereunto many cleave so fast, as if they were glewed to them, there
is

is no certainty ; but the worms of corruption do breed in them. The world is now so worn away with a long consumption that it hath even lost the face by which it was wont to seduce : And therefore they that delight to perish with the world now perishing are as much to be blamed and condemned, as they are to be praised and commended, that flourished with the world then flourishing. Withdraw O Christ, our hearts from the love of this world, & stir up in us a desire after the kingdom of heaven!

Meditat. XXXIX.

Of the worlds vanity.

Love not the world : The world is vain :

But love those things that are remain.

*Set not thy love, O devout soul
Upon those things which are in
the*

the world, 1 John 2. 15. The world shall pass away, and all the things therein shall be consumed with fire, 1 Cor. 7. 31. 2 Pet. 3. 10. Where shall thy love be thine? Love that good which is everlasting, that to thou mayest live for ever, Rom. 8. 20. Every creature is subject to vanity: Whosoever therefore cleaveth with his love unto the creatures shall also become vain himself. Love that good which is true and stable; that thy heart may be quieted and established. Why doth worldly honour delight thee? He that seeketh the honour of men cannot be honoured by God, John 5. 14. He that seeketh the honour of the world, must be conformed unto the world: & he that pleaseth the world cannot please God, Gal. 1. 10. All things are unstable and must perish whatsoever are given by those that are unstable and do perish: How then can the honour of the world be stable? He that was yesterday

exrolled

extolled to the skies by the praises of men, is brought down again to morrow with disgrace. Desire therefore to please God, that thou mayest be honoured of God: For that is the true and stable honour: What is a man the better for being reputed great by man? If a man be great in the sight of God, then is he great indeed, not otherwise, John 6. 15. Christ being sought for to take a kingdom, fled from it; but being sought for to be reproached, John 18. 5. and to be ignominiously crucified, he offered himself: Delight therefore rather in the disgrace then the glory of the world; that so thou mayest be conformed unto Christ. He that doth not despise the world for Christ, how would he lay down his life for him? There is no way to true glory but by contemning the glory of the world: for so Christ *entred into his glory*, Luke 24. 26. by the ignominy of the cross. Be content therefore to be despised

despised; to be vilified, and to be rejected in this world; that thou mayest be honoured in the world to come. Christ taught us by his life how we should esteem of the world. All the glory of the heavens serveth him, yea he alone is even glory it self: And yet he rejected worldly glory. Therefore the more a man is honoured, and the more he aboundeth in bodily consolations; the more deeply and inwardly must he become sorrowfull, that he is so far from being conformed unto Christ. Vain is the praise of man, if an evil conscience accuseth within: What doth it profit a man sick of a fever, if he be laid in a bedsted of ivory, when as notwithstanding he is tormented with raging heat within? It is the testimony of thy conscience that is the true honour and praise indeed. There is no juster Judge of thy doings, then God and thine own conscience: Desire to approve thy deeds before this judgement.

Is it not enough for thee to be known of thy self, and, which is most of all to be known of God? But why dost thou so much covet after riches? He is too covetous unto whom the Lord is not sufficient. This life is the way to our eternal countrey: What then do much riches profit? They do rather burden the traveller, as great burdens do a ship. Christ the king of heaven is the riches of Gods servants. The true treasure must be within a man, and not without him. That is the true treasure which thou canst carry with thee to the general judgement; But all these outward goods are taken from us in death. The goods gathered together do perish; but first he that gathereth them doth perish, unless he be rich in the Lord. Job 1. 21. Poor thou camest into the world, and poor must thou go out. And why should the middle differ from the beginning and the end? Riches are appointed for our use:

use: And how few will be sufficient! A little gift of grace and virtues is better then all earthly riches. Wherefore? Because virtue pleaseth God, but riches do not please him without virtue. The poverty of Christ must be more acceptable unto us then the riches of the whole world. Poverty was sanctified through Christ. He was poor in his nativity, poor in his life, and poorest of all at his death. Why dost thou stick then to prefer poverty before worldly riches, when as Christ preferred it before heavenly riches? How will he commit his soul unto God, who doth not commit unto him the care of his body? How will he lay down his life for his brother, who doth not bestow his riches upon him? Riches bring forth labour in the getting, fear in the possessing, and grief in the losing: And which is most to be lamented, the labour of the covetous doth not onely perish, but it causeth them
also

Not to perish, as Bernard teacheth:
 Thy love is thy God, Matt. 6. 21.
 Where thy treasure is there will
 thy heart be also: He that loveth
 these bodi'y, worldly, and perish-
 ing riches, cannot love the spiri-
 tual, heavenly, and eternal riches.
 Wherefore? Because those press
 down the heart of man, and draw
 downwards; but these lift it up-
 wards. The love of earthly things
 is as the birdlime of spiritual pur-
 suitments, as one of the true lovers
 of Christ said. Gen. 19. 26. Lot's
 wife which was turned into a pillar
 of salt doth yet preach unto us,
 Not to look back to those things
 which are in the world; but to go
 straight on to our heavenly coun-
 try. The Apostles left all and fol-
 lowed Christ, Matt. 4. 22. Where-
 fore? Because the knowledge of the
 true riches taketh away the desire
 after false riches. If we have tasted
 the Spirit, the flesh pleaseth not our
 soul. If Christ be sweet to a man's
 soul, then the world is bitter unto
 it.

it. But why dost thou so much seek after pleasures? Let the remembrance of him that was crucified, crucifie in thee all desire of pleasure. Let the remembrance of hell-fire quench in thee all the fire of lust. Compare the short moment of pleasure with eternal punishments: pleasures are butish, and they make us like brutes. The sweetness of the kingdom of heaven pleaseth not his taste that is daily full with the husks of the swine. Let us mortifie all sensual pleasures and let us with Abraham offer to God as a spiritual sacrifice this our beloved son, Gen. 22, 5. that is, the concupiscences of our soul, by renouncing voluntarily all pleasure, and by embracing the bitterness of the cross. It is not a plain way strewed with roses, but a sharp way and set with thorns, that leadeth unto the kingdom of heaven. The outward man increaseth by pleasures; but the inward man by the cross and

by tribulations. As much as the outward man is augmented, so much is the inward man diminished. Pleasures serve the body; but the true godly have least care of their body, and the greatest care of their soul. Pleasures do captivate our hearts that they cannot be free in the love of God. Not pleasures, but the contempt of pleasures at death shalt thou carry away with thee and bring to judgement: Let the fear of God then wound thy flesh, that the love of the flesh deceive thee not. Keep always in thy mind the memory of Gods judgement, that the perverse judgement of thy sensual appetite lead thee not into bondage. Look not upon the flattering face of the serpent, but look back upon his stinging tail. Overcome thou by the grace of Christ: that at length thou mayest as conquerour be crowned by Christ.



Of the profit of tentations.

The palm tree grows the more prest
down,
And crosses prove the Churches
crown.

IT is profitable for the faithfull
soul to be tried and confirmed
by tentations in this world: Our
Saviour himself would wrestle
with the Devil in the wilderness,
Matth. 4. 1. that for us and for our
salvation he might overcome him,
and be the first champion in our
quarrel. He descended first into
helly, and afterwards ascended up
into heaven: So the faithfull soul
doth first descend into the hell of
tentations; that so it may ascend
into celestial glory. The people of
Israel could not come to possess
the promised land of Canaan be-
fore they had overcome divers e-
nemies, Josh. 23. Neither can
the faithfull soul promise unto
it

it self the kingdom of heaven, untill it hath overcome the flesh, the world and the devil. Temptation proveth, purgeth and enlargeth us. Temptation proveth us: For faith shaken by adversity is confirmed more strongly in the rock of salvation, it enlargeth it self more into the boughs of good works, and riseth up higher unto the hope of deliverance. When *Abraham*, being commanded to sacrifice his son, shewed himself ready to obey Gods command, Gen. 22. 10. after the temptation the angel of the Lord appeared unto him, saying, Now know I that thou fearest God, seeing that for my sake thou hast not spared thine only son, vers. 12. Even so in temptations if thou shalt offer unto God the beloved son of thy soul, that is, thine own will, thou shalt be reputed one that truly feareth God, and thou shalt in thine heart hear God speaking unto thee. Fire proves gold, and

temptation proves faith. The soldiers valour is seen in the fight; And the strength of our faith appeareth in temptations. When the whirling winds and the stormy waves beat upon the ship of Christ, then it appeareth of how little faith some of the disciples are, Mat. 8. 24, 26. The Israelites whom God commanded to be led forth to overcome the Midianites, were first proved at the waters, Judg. 7. 4. So they which are to be admitted into their heavenly country after the conquest of their enemies, are first to be proved in the waters of tribulations and temptations. Whatsoever adversity therefore, whatsoever temptations happen unto the faithful soul, let her think with her self that they are for trial and not for denial. Temptation also purgeth. To purge out the pestilent humour of self-love, and the love of the world, Christ our Physician useth many grains of bitter aloes. Tribulation

on sends us to search our conscience, and recalls to our memory the sins of our life past: And further, as Physick preserveth the body from contagious diseases, so also doth tribulation preserve the soul from sins. Man is always prone to sin: but more in time of prosperity then adversity. Riches are thorns to many men, Matth. 13. 22. Therefore God plucks out the thorns that they may not choak their souls. Variety of worldly business hindereth many from the service of God: Therefore God sendeth diseases upon them; that they may come to themselves, and begin to die to the world, and to live to God.

Some men have tumbled down the bill of great prosperity, And have enjoyed truest rest in their adversity.

The honour of the world puffeth men up with pride: therefore God brings them into contempt, and withdraweth from them the fewel

of pride. Last of all, Tentation enlighteneth. We come not to know the frailty and vanity of all worldly comfort but by tentations. Stephen when he was stoned saw the glory of Christ, Acts 7. 56. So Christ manifesteth himself unto the contrite soul in calamities. There is no true and solid joy but where God dwelleth ; and Gods dwelling is in the *contrite and humble spirit*, Isa. 57. 15. Affliction it is and tentation which humbleth the spirit and maketh it contrite : Therefore true and solid joy is in the soul of the afflicted. Tentation is the way to come to the knowledge of God : Therefore the Lord saith, *I will be with him in trouble, I will deliver him, and make him see my salvation*, Pl. 61. 16. Blind Tobie saw nothing either above him, beneath him, or before him, and therefore he saw not himself : But being enlightened of God by the angel Raphael, he saw all things, which before he could

could not see, using no other medicine but the *gall* of a fish, Tob. 6. 8. To shew, that our eyes are to be anointed with the gall of bitterness; that so we may be enlightened, and come to the true knowledge of our selves and worldly things. Why saith the Apostle, that *we know but in a glass*? 1 Cor. 13. 12. Because in tentations we come to know that God maketh the elect joyfull under the shew of sorrow, & quickneth them under the shew of death, and healeth them under the shew of sickness; and enricheth them under the shew of poverty. Therefore must the cross and temptation be welcome unto him, who-soever is not unthankfull to Christ who was crucified and tempted for us. O good Jesus! Let me be burned here, let me be smitten here, that I may be spared hereafter! O good Jesus! Thou which dost often cast us off from thee by sparing us, make us to return unto thee by striking us! Afflict and press the

outward man; that the inward man may grow and increase! O good Jesus! Fight within me against me: Be thou the moderator of the fight, and the crown of my victory! Whatsoever adversity I feel in this life let it tend to the strengthening and increasing of my faith! O good Jesus! Help my weak faith! For so thou hast promised by thy holy prophet: *As a mother comforteth her children so will I comfort you.* Isa. 66. 13. As a mother cherisheth & nourisheth her sucking infant with much care: So do thou, O good Jesus, erect and confirm my languishing faith! Grant that thy inward comforts may prevail more with me, then the contradictions of all men and the devil himself, yea and the cogitations of mine own heart! O thou good Samaritane! Luk. 10. 34. pour the sharp wine into the wounds made by my sins, but pour in also the oyl of divine comfort! Multiply my crosses, but give me also strength to endure them! ○ *Medi-*

Meditat. XLI.

Here are foundations of Christian
patience.

*Take up thy cross, do but endure,
To overcome thou shalt be sure,*

BE quiet, O devout soul, and
endure with patience the cross
which God hath laid upon thee :
Consider the passion of Christ thy
bridegroom. He suffered for all, of
all, and in all. He suffered for all,
yea even for them, which despise
his precious passion, and wickedly
trample his blood under their feet,
Heb. 10. 29. He suffered of all. He
is delivered, he is broken in pieces,
he is forsaken of his heavenly Fa-
ther, he is forsaken of his disciples,
Matt. 26. 56. He is rejected of the
Jews his own peculiar people : for
they preferred *Barabbas* the thief
before him, Mat. 27. 21. He is cru-
cified of the Gentiles. He suffers
for the sins of all men : And
therefore he is afflicted of all men.

He suffered also in all: His *soul* was sorrowfull even unto death, Matth. 26. 38. and being pressed with the sense and feeling of Gods anger, cries out that he was forsaken of God, Matth. 27. 46. All the members of his body are in a bloody sweat. His *head* is crowned with thorns, verse 29. His tongue tastes a cup of gall and vinegar, verse 34. his hands and feet are boared with nails, Psal. 22. 16. John 19. 34, his *side* is wounded, his whole body is scourged, and he is stretched forth on the cross: He suffered hunger, thirst, cold, contempt, poverty, reproaches, wounds, death, and the cross: And then how unjust a thing were it for the servant to rejoyce, when the Lord suffereth! How unjust were it that we should rejoyce in our sins, when our Saviour is so grievously punished for them! How unjust were it that the other members should not condole, when the head is afflicted!

Red! But rather it is necessary, that we enter through many tribulations into the kingdom of heaven, Acts 14. 22. as it was necessary that our Saviour should by his passion enter into celestial glory, Luke 24. 26. Consider also the bountifull reward: *The sufferings of this present life are not worthy of the glory which shall be revealed unto us*, Rom. 8. 18. How great soever our suffering is; it is but temporal, yea sometimes but for a day: But the glory is everlasting. God doth exactly observe all our adversities, and will at length bring them to judgement, Eccles. 12. 14. How disgracefull a thing then will it be at the general assembly of the whole world, to appear without the jewels and bracelets of the cross and passions! *He shall wipe away all tears from the eyes of those that are his*, Isa. 25. 8. Rev. 7. 17. O happy tears, which shall be wiped away by the hand of such a great Lord!

Lord! O happy cross, that shall find a crown in heaven! David was not ten whole years in his exile, but he was forty in his kingdom, 2 Sam. 5. 5. Here we have the shortness of our suffering prefigured, and the eternity of the glory which is to follow. It is but a moment of time wherein the Saints are exercised by the cross: But the mercies by which they are comforted are for ever. And thus after adversity in the morning follows prosperity in the evening. Consider also the tribulation of all the Saints. Behold Job mourning on the dunghill, Job 2. 8. John hungry in the wilderness, Matth. 3. 4. Peter stretched out upon the cross, James beheaded of Herod with the sword. Behold Mary the blessed mother of our Saviour standing under the cross, John 19. 25. She was the type of the Church the spiritual mother of our Lord. Blessed are ye, saith Christ, when

men shall persecute you for my names sake, Matth. 5. 11, 12. For so have they done to the Prophets. O glorious persecution which makes us conformable unto the Prophets and Apostles, and all the Saints, and even unto Christ himself! Let us therefore suffer with those that suffer, let us be crucified with those that are crucified, that we may be glorified with those that are glorified. If we be true sons indeed, let us not refuse the condition of the rest of our brethren. If we truly desire the inheritance of God, let us accept it wholly: For the sons of God are not onely heirs of joy and glory in the world to come, but also of heaviness and sufferings in this present world. For God scourgeth every son whom he receiveth, Heb. 12. 6. He punisheth their sins here, that he may spare them at the judgement to come: He multiplies tribulations here, that he may

may multiply their reward hereafter: And so not onely the persecution, but the reward also is increased. Consider the happy condition of the cross. It plucks the love of the world out of us by the roots, but it sowes in our hearts the seed of the love of God. The cross begets in us an hate of worldly things, and lifts up our mind unto heavenly things. When the flesh is mortified, the spirit is quickened; and when the world waxeth bitter, Christ becometh sweet unto us. Great is the mystery of the cross, for by it God calls us to contrition, to true fear, and to the exercise of our patience. Let us open to him when he knocketh, and we shall hear what the Lord will say within us. The sight of the cross is contemptible in the sight of the world, and in the carnal eyes of the outward man: But it is glorious in the sight of God, and is the

here- the spiritual eyes of the inward
e per- man. What was reputed by the
also is Jews more base and vile then
happy the passion of Christ? And what
lucks was more glorious and precious
of us in the sight of God? For it was
our the price paid for the sins of
e of the whole world, 1 John 2. 2.
us Even so the just man is afflicted;
and the just man dies and no man consi-
nly dereth it, Isa. 57. 1. But pre-
ti- cious is the cross, and precious
nd is the death of the Saints in the
er, sight of the Lord, Psal. 116. 15.
is. The Church which is the spouse
s, of Christ, is black without,
i- Cant. 1. 5. by reason of calamities
e and persecutions: But she
s is beautifull within, by rea-
son of divine consolation. The
Church and every faithfull soul
is as a garden enclosed, verse 4.
and verse 12. and none knows
the beauty thereof but he that
is in it. We shall never fully
and perfectly feel the consolation
of the Spirit, unless our flesh
be

be afflicted without. If the love of the world dwelleth in us, the love of God cannot enter in. A full vessel cannot be filled with new liquour, unless the first be emptied. Let us therefore pour out the love of the world, that we may be filled with the love of God. Therefore God by the cross doth extinguish in us the love of the world, that there may be room for the love of God. Besides the cross drives us to our prayers, and is an occasion of virtue. When the *North-wind blows* upon the garden, Cant. 4 16. that is, when persecutions assault the Church, then the *spices thereof* are scattered abroad, and the virtues thereof are increased, and they cast forth an odour pleasing unto God. The beloved bridegroom of my soul is *white and ruddy*; white for his innocency, and ruddy for his passion: And so is also the beloved spouse of Christ, *white* for her

her virtues, and ruddy for her sufferings. And thus the grace of God can produce oyl and honey out of the most hard rock of afflictions: And so out of the bitter root of calamities God knows how to bring forth the most pleasant fruit of eternal glory. Unto which he bring us and admit us: Amen.

Meditat. XLII.

How we must overcome temptations
by perseverance.

*Let not temptations cast thee down:
For perseverance shall thee crown.*

Holy Lord Jesus, the most loving bridegroom of my soul! when will the time come that thou wilt lead me to the solemnity of thy marriage? Rev. 19. 7. *I am a pilgrim and a banished man from thee,*

thee, Psal. 39. 12. But yet I most
firmly believe and nothing doubt
but that I shall be shortly set
liberty out of the prison of my body,
dy, and appear before thy face.
Fear and trembling are come upon
me, Psal. 55. 5. because I call
my treasure in vessels of clay, 2 Cor.
4. 7. My mind is prone to errour
and my will is prone to sin
and therefore my spirit within me
is not always ready, but the flesh
is always weak, Matth. 26. 41.
Sin leadeth me captive, and the
law of my members is repugnant
to the law of my mind, Rom. 7. 23.
Fear and trembling are come upon
me, Psal. 55. 5. because Satan
lieth in wait for my treasure: His
subtilty is great, his desire to hurt
is most earnest, and his power is
exceeding great. He deceived A-
dám in paradise, Gen. 3. and Judas
in our Saviours School, John
15. 27. And how then shall I be
safe from his treacheries? Fear and
trembling are come upon me, Psal.

I meditate, because I am still in the
doubt, which is altogether set upon
fleshly desires, 1 Joh. 5. 19. The
beauties of the world entice me,
familiarities in the way of the Lord
distract me, sometimes the entice-
ments of the world are pleasing
unto me, and all the world is full
of snares: Miserable man that I
am! how shall I be able to escape
from them? Joyes do assault me, and
sorrows do assault me: Miserable
man! how shall I be able to stand?
Fear and trembling are come upon
me, Psal. 55. 5. because it is God
that worketh in me both to will and
to do perfectly, Phi. 2. 13. I am afraid
lest I should force God, by my
negligence and want of care, to
take from me that good will which
he hath given me. I make not a
right use of remission of sins,
and I refuse the first grace which
was given freely: And therefore
have I cause to fear, lest, God
in his secret and just judgement
will take from me that which
I

I have unjustly abused. I am afraid lest I be forsaken of him, whom after my first conversion I have so often forsaken. How grievously am I vexed when I consider, that the heavy and severe judgement of God shall follow after his benefits, if I make not a right use of them! But the infinite mercy of God raiseth me up; because as he hath given me to will, he will also give unto me to perfect; for he is God and is not changed: *His mercy also is confirmed towards me, Psal. 117. 2. and shall not be changed: The foundation of God is sure, 2 Tim. 2. 19.* Sure indeed, because it is in God, *In whom there is no change: Jam. 1. 17.* Sure indeed, because it is confirmed by the blood of Christ which always speaketh loud before the throne of God, *Heb. 12. 24.* Sure indeed, because it is signed with the sure seals of the Sacraments. If I should seek never so little salvation in my self, I must
needs

needs doubt of my salvation: But as all my righteousness is in Christ, so in him also is all the hope of my salvation. If I had apprehended and laid hold upon Christ of mine own free will, I might yet fear lest my will should change, and so I should lose Christ: But he that was found of him that sought him not, will not assuredly withdraw himself again after he is once found. He that hath translated me out of the *shadow of death* unto the participation of light, Luk. 1. 79. will not suffer me to return again unto my former darkness. *The gifts of God are without repentance*, Rom. 11. 26. and our vocation by God, as concerning the will of God: But I could wish that even I also were unchangeable in that which is good. That treasure is always present; but the hand that should apprehend it doth sometimes languish: But I shall be able to apprehend Christ, because as he hath

re-

revealed himself unto me in his word and promises, so likewise he will grant unto me of his goodness that I may beleeve his word and promises. I will use the help and support of prayer to strengthen my faith, and I will not suffer the Lord to depart out of the chamber of my heart, until I have obtained salvation. *By the power of the Lord I shall be able to be preserved unto salvation, 1 Pet. 1. 5.* The power of the Lord doth lift me up, and comfort me, but mine own infirmity doth cast me down and make me sorrowfull. *But the power of the Lord shall be perfected in my weakness, 2 Cor. 12. 9.* He shall strengthen me, from whom cometh all the strength of my faith: The grace of God doth lift me up, but mine unworthiness doth cast me down: But if there were any worthiness in me, then it were no grace but a reward. *If of works then certainly not of grace, Rom. 11. 6.* For

grace is not any way gratis. Therefore have I no respect unto my works : that which is amiss, he will amend; that which is wanting he will make up; that which he will not impute against me, shall be as if it were not. Therefore is my *salvation* only from God, Hos. 1. 39. and therefore sure.

Meditat. XLIII.

That we may think daily upon
our death.

*Think every day to be thy last,
And when night comes thy life is past*

O Faithfull soul look for death every hour : Because it waits for thee every hour. In the morning when thou risest, O man, think that it is thy last day : And in the evening when thou goest to bed, think that it is thy last night upon

upon earth. Whatsoever thou doest, whatsoever thou goest about, look about thee, and consider with thy self first, whether thou wouldst do such things or no if thou shouldst die that hour, and, so go to Gods judgement : What ! Dost thou think that death doth not approach, because thou thinkest not of it ? or dost thou think that it draweth nearer, because thou thinkest upon it ? whether thou thinkest upon it or no, whether thou speakest of it or no, it hangs always over thy head. Life was lent unto thee, not given as a freehold. Upon this condition thou didst enter it, that thou shouldst go out : Naked thou camest, and naked thou must go, Job 1. 21. This life is a pilgrimage : when thou hast travelled a good while, then thou must return home again. Thou art but a farmer and tenant in this world, and not a perpetual lord : Every hour think with thy self whither thou hastenest

est every moment. In this we are deceived, in that we think we die then when we breath out our last : Every day, every hour, every moment we die : Whatsoever is added unto our life is taken from it, and as it increaseth, it also decreaseth : We fall not into death suddenly, but walk into it step after step. This life of ours is a way, and every day we must rid some of it : Life and death seem to be most distant, but they are as near as near can be : for one passeth away, and the other cometh on. As it is with those that travel by sea, they oftentimes come to the haven, and yet they neither feel, nor so much as think whither they are carried : So likewise it is with us ; whatsoever we do, whether we eat, drink or sleep, we draw near always to our death. Many have passed away their life, even in the time whiles they were seeking after things belonging to the sustentation of this life. No

man entertains death joyfully, unless he hath long before prepared himself for it. In this life die daily unto thy self; that so in death thou mayest live unto God. Before thou diest, let thy sins die in thee: In thy life time let the old *Adam* die in thee: So at thy death Christ shall live in thee. In thy life time let the *outward man* daily decay, 2 Cor. 4. 16. that at thy death the *inward man* may be renewed in thee. Death translateth thee from time to eternity: for as the tree falls so it lies, Eccles. 11. 3. How carefully then ought we to think upon the hour of death! Time passeth away, but the infinite space of eternity remains behind: In time therefore make thy self ready for eternity. What we shall be for ever, whether blessed or miserable, it shall be decreed at the hour of death: In that one moment is eternal felicity either enjoyed or lost. Wherefore, O faithfull soul, how

how solicitous and carefull oughtest thou to be in preparing thy self for that hour! Thou wilt easily contemn all worldly things, if thou considerest with thy self that thou must die: Consider that thine eyes shall be darkned in death, and thou wilt easily *turn away* thine eyes from beholding vanity, Psal. 119. 37. Consider that thy ears shall wax deaf at thy death, and it shall be easie for thee to stop thy ears against impious and filthy speeches. Consider that thy tongue shall be tied at thy death, and thou wilt have more regard unto thy words: Set before thine eyes the cold sweat and anxiety of those that are ready to die, and thou wilt easily contemn all worldly delights: Look upon the nakedness of them that depart out of this world, and poverty in this life will not seem grievous unto thee: Consider the trembling of the whole body at the point of death, and thou wilt easily con-

temn the splendour of the world : Consider the mourning of the soul being compelled to go out of the house of the body ; and thou wilt easily beware of the guilt of all sin : Consider the corruption that followeth after death ; and thou wilt easily bring down thy proud flesh : Consider how naked thou art left at thy death, being forsaken of all the creatures ; and thou wilt easily turn away thy love from them, and turn it towards the Creatour : Consider how narrowly death looks to thee, that thou carry away nothing with thee at thy death ; and thou wilt easily contemn all the riches of the world : He that in this life dieth daily through his sins, doth pass from death temporal unto the punishments of death eternal. No man is translated unto everlasting life, but he that begins here to live in Christ. That in death therefore thou mayest live, be ingrafted into Christ by faith :
Let

Let death be always in thy thoughts ; because it is to be expected always. We carry death always about us, because we always carry sin about us, *and the wages of sin is death*, Rom. 6. 13. But if thou wouldst escape the bitterness of death, keep the word of Christ. Faith doth conjoyn and unite us unto Christ : Therefore they which are in Christ die not : For Christ is their life. *He that is joyned unto God by faith is one spirit with him*, 1 Cor. 6. 17. And therefore the faithfull man dieth not for ever ; because God is his life. The people of Israel passed through the Red sea unto the promised land ; but *Pharaoh* and his host were drowned, Exod. 14. 18. So the death of the godly is unto them the beginning of true life, and the gate of paradise ; but the death of the wicked is not the end of their evils, but it coupleth together those evils which are past, and those that

follow after: They pass from the first unto the second death, Rev. 20. 14. So near is the union between Christ and the faithfull; that death it self cannot dissolve it, Rom. 8. 38. In the thickest cloud of death the torch of Gods grace shineth before them: In their dangerous journey Christ provideth for his beloved the angels to be their protectours. The bodies of the Saints are the temples of the holy Ghost, 1 Cor. 6. 19. The holy Ghost will not suffer his own temples altogether to be destroyed by death. The word of God is the incorruptible seed, 1 Pet. 1. 23. It is not destroyed by death; but it is hid in the hearts of the godly, and shall quicken them in their due time.

Meditat. XLIV.

Consolations at the death of friends.

Grieve not when friends and kinsfolks die.

They gain by death eternity.

THink, O devout soul, upon Christ thy Saviour, and thou shalt not be afraid for the terrours of death. If the violence of death doth make thee sorrowfull, let the power of Christ make thee joyfull. The Israelites could not *drink the waters of Marah* by reason of their *bitterness*; but God shewed unto Moses a tree, which being cast into the waters made them sweet, Ex. 15. 23, 25. If thou art affrighted by reason of the bitterness of death, God sheweth unto thee a tree which turneth it into sweetness; that is, a branch that did spring from the root of Jesse, Isa. 11. 1. This branch is Christ, and

whoſoever keepeth his word ſhall never ſee death, John 8, 51. This life is burdensome: And therefore it is good to be eaſed of it. The miſery of a Chriſtian dieth: But the Chriſtian man dieth not. That which we call death is but a going a journey; it is not an end of life, but a beginning of a better life. We do not loſe our friends at their death, but ſend them before us; our friends do not die, but life enjoy: they go before us, they do not go from us for ever. It is not death but a departure: When the godly depart out of this life, they enter again into life: The death of the godly is gain unto them. Do our friends die? Make this interpretation of it: That they ceaſe to ſin, they ceaſe to be tormented, and they ceaſe to be miſerable. Do they die in the faith? Interpret that thus: That they depart out of the ſhadow of life, that they may paſs unto true life; from darkneſs, to light; and from men to God.

God. Our life is a navigation, and death is the haven of security and safety: Therefore we must not grieve that our friends are dead; but rather rejoyce in their behalf, that out of the turbulent sea they are come safe to the haven. This life is the souls imprisonment, but death sets her at liberty: Therefore old *Simcon* being about to die, crieth out, *Lord now lettest thou thy servant depart in peace*, Luke 2. 19. He desires to be set at liberty being shut up in the prison of the body: We must rejoyce therefore in the behalf of our friends, that they are as it were delivered out of prison, and received into true liberty. In like manner the Apostle *desires to be dissolved*, Phil. 1. 23. as being bound to his body of earth in a kind of miserable servitude. What? shall we be sorrowfull that our friends are delivered out of their bonds and set at liberty? What? shall we for their sakes put on black mourning clothes,

clothes, when as they have put on white robes? For it is written, that unto the elect are given *white robes*, in token of innocency. Rev. 7. 29. and palms in their hands, in token of victory. Shall we macerate our selves with tears and sighs for their sakes, when as God hath *wiped all tears from their eyes*? Rev. 7. 17. Shall we mourn, and trouble our selves with grief, when as they are in the place where there is neither *mourning, nor grief, nor any cry heard*, but they *rest from their labours*? Rev. 21. 4. Rev. 14. 13. Shall we for their departure kill our selves with immoderate grief, when as they do enjoy the fellowship of the angels, and true solid joy? Shall we for their sakes weep and wail, when as they *sing a new song of the Lamb, having harps and golden phials*? Rev. 15. 2, 3, 7. Shall we grieve that they are departed from the earth, when they themselves rejoyce that they are departed? What profit

profit it is for to depart out of this world, Christ shewed, who when his disciples were sad, because that he said he should depart, answered, *If ye loved me ye would rejoyce rather,* Joh. 14. 28. If as thou wert sailing, a stormy tempest should arise, and the winds lift up the waves; and threaten shipwrack, wouldest thou not haste to the haven? Behold the world staggereth, and reeleth, and threatneth her ruine not only for her old age, but also by the end of things: And dost not thou thank God, and art not thou glad for thy friends, that being departed the sooner, they are delivered from ruines, shipwracks, and imminent plagues? In whose hands art thou kept safer then in the hands of Christ? In what place can the souls of thy friends rest safer then in the kingdom of paradise? Hear what the Apostle saith concerning death: *death is gain,* Phil. 1. 21. It is gain to have escaped the increase of sin; it is gain

gain to have lest the things that are worse, and to have passed to the better. Although those whom by death thou hast lost were very dear unto thee; yet let God be more dear unto thee, whose will it was to take them unto himself. Be not angry with the Lord for taking away what he hath given: He hath received his own, he hath taken nothing from thee. Do not take it ill that the Lord doth require what he did only lend thee: It is only the Lord that foreseeth evils to come: It was his providence therefore to take away thy friends that they might not be entangled in the misfortunes to come. *They that die in the Lord rest sweetly in their graves, Rev. 14. 13.* when those that are alive are tormented grievously even in the palaces of their kingdom. If by death thou hast lost those that were dear unto thee, believe that thou shalt hereafter receive them more dear unto thee. A little distance of time doth
separate

separate thee from them: But blessed and secure eternity shall joyn thee again unto them. For we hope upon a most true promise that we shall depart out of this life, from whence some of our friends are departed before us; and that we shall come to that life, where the more known the more dear they shall be unto us, and amiable without fear of any dissention.

*Whatever souls have been before,
or shall hereafter be,*

*shall be receiv'd i' th' theatre,
of huge capacity.*

*There shall we know the face of them
that of our kindred be,*

*And speak and answer in our course
each interchangeably.*

*There with the brother sister shall,
and son with father be:*

*And there they shall keep holy-day
for all eternity.*

Therefore think not onely upon the time of thy friends forsaking thee, that is, at their death; but think also upon the time when they

they shall be restored again unto thee, that is, at the resurrection, To them that firmly believe the resurrection, death seemeth not death but rather a quiet sleep. The whole universe seems to be a glass, in which we may behold the resurrection: The Sun that sets every night, riseth again in the morning: The herbs that are dead in the winter, shoot up again in the spring: The Phoenix at her death reneweth her self again. When times and seasons are past they return again: After fruits are come to maturity, still they succeed others: Seeds unless they die and be corrupted, they rise not again with increase: All things are preserved by perishing, and generated by corrupting: Shall we think then that God hath to no end or purpose set before us these types in nature? Shall nature be more powerfull then God, who hath promised that our bodies shall rise again? He that quickneth the grain
of

of the seeds that are dead and rotten, that thou mayest live thereby in this world, shall not be much more raise up thee and thine, that thou mayest live with them for ever? God hath called thy loving friends unto *their beds*, Isa. 57. 2. And do not thou envy them their quiet rest: The resurrection will shortly come. It may be thou didst hope that thy friends before their death would have been profitable members of the militant Church: But it hath pleased God to make them members of the Church triumphant: Seeing it hath so pleased God, be thou also well pleased. It may be, thou thoughtest that thy friends before their death would have attained to the knowledge of divers things: But it hath pleased God to take them up into the heavenly Academy, there to learn the wisdom: Seeing therefore it hath so pleased God, be thou also well pleased. It may be, thou didst hope that thy friends

be-

before their death would be raised out of the dust, and be set with *Princes*, Psal. 113. 8. But it hath pleased God to make them the fellows of heavenly Princes, that is, the holy angels: Seeing therefore it hath so pleased God, be thou also well pleased. It may be thou didst hope that thy friends before their death would have gathered together much riches: But it hath pleased God to make them partakers of the delights of his heavenly kingdom: And therefore seeing that it hath so pleased God, be thou also well pleased. Holy God, thou hast taken away nothing but what thou gavest, blessed be thy name for ever and ever!

Meditat.

Meditat. XLV.

Of the last judgement.

*Remember that Christ Jesus shall
thoughts, words and deeds to judge-
ment call.*

THE Father judgeth no man, but
hath committed all judgement
to his Son, John 5. 22. I know,
Lord Jesus, that thou wilt come
as the severe Judge of all men, to
bring their thoughts, words, and
deeds to light, 1 Cor. 4. 5. though
they were done in darkness. A-
bove, there shall be a severe judge;
beneath, hell gaping; within, the
conscience gnawing; without, the
fire flaming; on the right hand,
sins accusing; on the left hand, the
devils terrifying: The good an-
gels keeping out of heaven, and the
evil angels pulling down to hell:
Then, Lord Jesus, to whom shall
I betake my self in these my
straits? I am afraid of all my
works, Job 9. 28. knowing that
thou

thou sparest not every one that offendeth. I shall there be set between time and eternity: Time will be past, but the infinite space of eternity will remain behind. The malignant spirits will require their wicked works, unto which they have perswaded me; and in that severe judgement they will produce all they know against me, that they may draw my soul into the fellowship of their torments. *All the host of heaven shall consume away, the heavens shall be rolled together like a scroll, all the host of them shall fall, even as a leaf falleth from the vine or fig-tree, Isa. 34. 4. The sun shall be ashamed, & the moon shall be brought to confusion, Isa. 24. 23.* But if these the works of thy hands, which never committed any evil against thee, if they flee away from thy sight, how shall I miserable sinner be able to appear before thy face? *The heavens of heavens are not clean in thy sight, Job 15. 15.* What am I then that
 drink

~~drink~~ iniquity like water? vers. 16.
But if the righteous shall scarce be
saved, where shall the sinner appear?
1 Pet. 4. 18. Whither then shall I
fly, or to whom shall I go but un-
to thee, O Lord? Thou shalt be
the Judge of my sins, who diedst
for my sins: For the Father
judgeth no man, but hath commit-
ted all judgements unto the Son,
John 5. 22. The Father delivered
all judgement to the Son; but the
Son again was delivered for our
sins. For God so loved the world
that he gave his onely begotten
Son, John 3. 16. not to condemn
the world, but that the world
might be saved through him: How
canst thou then condemn me,
Lord Jesus, when as thou wast
sent by the Father to save me?
Thou didst fulfill the will of thy
Father in all things: How then
wilt thou not fulfill it in saving
me miserable sinner? It is not the
will of thy Father that one of the lit-
tle ones should perish, Matt. 18. 14.

And

And I am a little one in thy sight, and a little one also in mine own sight: For *what am I but dust and ashes?* Gen. 18. 27. Neither only dust and ashes; but also a very little one, and a very dwarf for proficiency in piety: Perfect therefore in me little one the will of thy Father. Thou camest, O Jesus, *to save that which was lost*, Matth. 18. 11. How then canst thou condemn him that desires to be saved? My sins will accuse me, and call upon the Judge for severe sentence: But thou hast taken my sins upon thee: Thou *takest away the sins of the world*, John 1. 29. How then hast thou not taken away mine also? How canst thou condemn me for my sins, when thou diedst for them? Thou diedst *for the sins of the whole world*, 1 John 2. 1. How then hast thou not died for mine also? Certainly, Lord Jesus, if thou hadst meant to deal with me in thy strict judgement, thou wouldest never have descended

ded from Heaven to take upon thee my flesh, to die; and to be crucified. The devils will accuse me, and require of my soul the works whereunto they have persuaded me: But the *prince of this world* is condemned, John 14. 30. and *hath nothing* in thee; and if he hath nothing in thee, then certainly he hath nothing in me: For I believe in thee, O Lord, therefore *thou abidest in me and I in thee*, John 15. 4. He will accuse me that am thy friend; He will accuse me that am thy brother, that am the beloved son of the eternal Father: How then canst thou deal with me in thy strict judgement, seeing that I am thy friend, thy brother, and thy son? At that judgement *Moses* will accuse me, & pronounce me accursed, for not keeping all that is written in the book of the Law, Deut. 27. 26. But thou, O Christ, walt *made a curse* for me, that I might be *redeemed from the curse of the Law*,

Law, Gal. 3. 13. I shall be cursed by Moses, but blessed by thee. I desire to hear that voice: Come, ye blessed of my Father, inherit the kingdom prepared for you, Matth. 25. 34. Moses will accuse me: But thou wilt not accuse me to thy father; yea thou makest intercession for me, Rom. 8. 34. Therefore I am not afraid of Moses his curse; because thou hast blotted out the hand-writing which was against me, Col. 2. 14. The damned will accuse me, and pronounce me guilty of the same fault with them: I confess, Lord Jesus, my guiltiness doth conjoyn me with them: but the acknowledgement of my guiltiness, and the saving knowledge of thee doth disjoyn me from them. He that heareth thy word, and believeth on him that sent thee, hath life everlasting and shall not come into condemnation, John 5. 24. I hear thy word, Lord, and in thee I believe with weak faith, but yet faith; Lord

I believe ; yet help thou my unbelief : Ma. k 9. 24. Lord, I believe, but yet do thou increase my faith : Luke 17. 5. Although I am not free from all the sins of the damned, yet thou, O Lord, shalt deliver me from unbelief. All my accusers do terrifie me, but thou being my judge dost comfort me : To thee hath the Father committed all judgement, John 5. 22. Into thy hands hath he delivered all things, Matth. 11. 27. and again, thee hath he delivered up for us all, Rom. 8. 32. and thou hast delivered up thy self for the Church, to sanctifie it, and cleanse it by the washing of water through the word, Eph. 5. 26. How canst thou then according to severe judgement judge those for whom thou hast delivered thy self to death, even the death of the cross ? thou canst not hate thine own flesh : we are members of thy body, of thy flesh, and of thy bones, Ephes. 5. 29, 30.

Meditat. XLVI.

Of the desire of eternal life.

*All earthly things tread under thee,
And let thy thoughts in heaven be.*

DEVOUT soul, thou must not love this life which is transitory; but rather that which remaineth forever: Ascend up by thy desires to the place where there is youth without old age, life without death, joy without sorrow, and a kingdom without change: If beauty delight thee; *The righteous shall shine as the Sun*, Matth. 13. 43. If swiftness, and strength; *The elect shall be like unto the angels of God*, Matth. 22. 30. If a long and healthfull life; There shall be healthfull eternity: and eternal healthfulness: If fulness: *The elect shall be filled*, when the glory of the Lord shall appear: If melody: There do the quires of angels sing without end: If pure pleasure;

pleasure : God shall make those that are his drunk in the torrent of pleasure : If wisdom ; The very wisdom of God shall shew it self unto them : If love ; They shall love God more then themselves, and one another as themselves ; and God shall love them more then they themselves. If concord delight ; There they shall be all of one mind : If power ; To the elect shall all things be easie ; they shall desire nothing but what they shall be able ; and they shall desire nothing but what God will give them to will, and to desire : If honour and riches delight : God will make his faithfull servants rulers of *many things*, Mat. 25. 23. If true security ; They shall be as certain never to want this good, as they are certain that they themselves would never lose it willingly, and that God that loveth them will never take from them against their wills that which they love ; and that nothing is more powerfull

Q

then

then God, to separate God and them asunder. Whatsoever the elect can desire, there they shall find; because they shall behold him that is all in all, *face to face*, 1 Cor. 13. 12. So great are the goods of that life that they cannot be measured; so many, that they cannot be numbered; and so precious, that they cannot be valued. There shall be eternal health unto our bodies, and great purity unto our souls; there shall be glory and fulness of divine pleasure; there shall we have familiarity with the saints and angels for ever, having our bodies of admirable clearness and brightness. The elect shall rejoyce for the pleasantness of the place, which they shall possess; for the pleasant society, in which they shall reign; for the glory of their bodies, which they shall put on; for the world which they have despised; and for hell, which they have escaped. The least crown of eternal life shall be more worth than

thousand worlds ; because they are all finite, but this is infinite : Neither is there any fear that they shall envy one anothers brightness ; because there shall reign in them all unity and love : By reason of that high degree of love, whatsoever happeneth to one of the elect, the rest shall as much rejoyce as if it were their own. There is no greater good then God, in heaven and in earth : Therefore there can be no greater and perfecter joy then to see and possess God : Therefore to see God for one moment, shall go beyond all joyes : For we shall see God in himself, God in us, and our selves in God : In the way of this life we have Christ with us, but hidden under the covering of the word and Sacraments. We know him not here as he is, but in the life to come we shall behold him in presence, when he shall distribute unto us the bread that satisfieth for ever : As the disciples knew him not upon

the way, but in the inn at length, when he broke bread unto them, Luke 24. 35. The heavenly Jerusalem hath no temple made with hands, neither sun nor moon, Rev. 21. 23. because the temple thereof is eternal, and God is the light thereof. Vision succeeds in the place of faith, attainment in the place of hope, and perfect fruition in the place of love. At the building of Solomons temple there was heard neither the sound of ax nor hammer, 1 King. 6. 7. So in the heavenly Jerusalem, there is neither pain nor tribulation felt: because the materials of this temple, to wit, the spiritual stones are prepared by tribulation in the world long before, 1 Pet. 2. 5. The queen that came to Solomon, E Kin. 10. 2. is the soul travelling to the heavenly Jerusalem, unto Christ: She entreteth in with a great train of the holy angels, with gold and precious stones of divers virtues: She will wonder at the wisdom of

Christ

Christ the King, the order of his ministers, that is, the Angels and the Saints; the fare of his table, that is, the fulness of eternal rest; the price and value of his clothes, that is, the bodies glorified; the beauty of his house, that is, the greatness of the heavenly palace; the sacrifices, that is, the multitude of divine praises: She will be turned into astonishment, and confess she could not believe what she now seeth with their eyes. Therefore let the faithfull soul lift up her self, and consider what good things are prepared for her: Thither let the spirit be directed whither at length it shall go: In time we must strive to go thither, where at length we must remain for all eternity: Into this glory of the Lord shall no man enter but he that desireth to enter; Dost thou hope to appear hereafter before the face of the Lord? Study then after holiness; *because he is holy,* Levit. 11.45. Dost thou look for

the fellowship of the heavenly angels? Take heed then that thou dost not by thy sins deprive thy self of their ministry: Dost thou hope after things eternal? Why then dost thou so much desire things temporal? Dost thou seek for a city to come? Heb. 13. 14. Why then dost thou desire here an abiding place? Dost thou desire to come to Christ? Why then dost thou fear death? It is the property of him that would not come to Christ, to fear death. Dost thou desire to enter into the heavenly Jerusalem? Why then dost thou defile thy self with so many and such grievous sins? Whereas it is written, *that nothing which is defiled shall enter in there*, Rev. 21. 27. Dost thou desire to enjoy at length the tree of life? Lay hold then on Christ the true tree of life, Rev. 22. 2. by true faith in this life: For it is written, *Blessed are they that have their robes washed in the blood of the Lamb, that they may have*

have part in the tree of life, and enter into the city by the gates, vers. 14. *Without* are dogs and fornicers, vers. 15. Beware therefore of the loss of chastity. *Without* are murderers: Take heed therefore of anger. *Without*, are idolaters: Beware therefore of covetousness. *Without*, are liars: Beware therefore of all the malice of sin. If thou desirest to enter in to the marriage of the Lamb, Rev. 10. 9. desire the bridegrooms coming. *The Spirit and the Spouse* say COME, Rev. 22. 17. If thou hast not the earnest of the Spirit, Eph. 1. 14. by which thou mayest cry, Come, Lord; the bridegroom will never lead thee in unto the heavenly marriage. Thou art not the spouse, if thou desirest not the coming of the bridegroom. Wouldst thou have a place in the new heaven, and the new earth? Rev. 21. 1. Why then dost thou so cleave unto the old? Wouldest thou be made partaker of the

Creatour? Wherefore then dost thou so cleave unto the simple creatures? Dost thou expect the building of God, the house not made with hands, eternal in the heavens? 2 Cor. 5. 1. Why then dost thou not desire, that this earthly house of thy dwelling may be dissolved? Dost thou desire to be clothed? Why then dost thou not provide for thy self, that thou beest not found naked? If the holy Trinity dwelleth not in thy heart by grace in this life, it shall never dwell in thee by glory in the life to come. If thou hast not a taste of eternal felicity in this life, thou shalt never have a full draught in the life to come.

Meditat.

Meditat. XLVII.

Of the beatifical vision of God,
in heaven.

*The saints are pilgrims here below,
And tow'rs their country heaven go.*

IN my Fathers house are many
mansions, they are the words of
our Saviour, Joh. 14. 2. Lord, I
desire to see that place where thou
hast prepared for me an everlast-
ing mansion: For I am a stran-
ger and a sojourner here, as all my
fathers were, Psal. 39. 12. The
days of my pilgrimage are few
and evil, Gen. 47. 9. Therefore in
this life, wherein I live in exile, I
do long after my heavenly coun-
treys, My conversation is in heaven,
Phil. 3. 20. I desire to see the good-
ness of the Lord in the land of the
living, Psal. 27. 13. This life pas-
seth away in a shadow, my days
are measured out, and my sub-
stance is even as nothing in thy
sight :

sight: *What then is my hope?* Ps. 39.
7. Is it not the Lord? Lord Jesus,
when will it be that I shall come
unto thee? *When shall I appear
before thy face?* Psal. 42. 2. *As the
beast pants after the fountain of
waters, so doth my soul after thee,
O God,* Psal. 42. 1. Oh the true,
perfect, and full joy! O joy of
joyes surpassing all joy, without
which there is no joy! when shall
I enter into thee, that I may see
my God that dwelleth in thee?
Thou shalt fill me O Lord, with
the joy of thy countenance; *At
thy right hand there are pleasures
for evermore,* Psal. 16. 11. I shall
be abundantly satisfied with the
plentiffulness of thy house: and
thou shalt give me to drink of the
brook of thy pleasures: For with
thee is the fountain of life, Psal.
36. 8, 9. Oh life to be desired! Oh
blessed felicity! in which the most
holy Trinity shall be the perfe-
ction of our desires, which we
shall see without end; love without
lothing,

nothing, and praise without being weary. To see God will surpass all joyes: To see Christ, to live with Christ, to hear Christ, will surpass all the desires of our hearts. O Jesus Christ, the most sweet bridegroom of my soul, when wilt thou lead thy spouse into thy royal palace? What can there be wanting there? What to be desired, or expected, where God shall be all in all? He shall be beauty to the eye, honey to the taste, musick to the ear, balsam to the nose, and flower to the touch. God shall be all in all, 1 Cor. 15. 28. and shall distribute unto every one good things according to the desires of his own heart: If thou desirest life, if health, if peace, if honour, God shall be there all in all. The mysteries which are now sealed up in the great doctours of the Church, shall be then revealed even unto babes: The blessed humanity of Christ shall be there present unto us, and shall preach unto

unto us with a most sweet voice concerning the myltery of our salvation. *His voice is sweet, and his face is comely*, Cant. 2. 14. *Full of grace are his lips*, Psal. 45. 2. And *he is crowned with glory and honour*, Psal. 8. 5. But if God shall be all in all, then shall he be fulness of light to the understanding, plenty of peace to the will, and continuance of eternity to the memory. The Son will satisfie the understanding with perfect knowledge, the holy Ghost will satisfie the will with most sweet love, and the Father will satisfie the memory with the remembrance of both. Thou, O God, shalt be our light, and *in thy light shall we see light*, Psal. 36. 9. that is, we shall see thee in thy self, in the brightness of thy countenance, when we shall see thee face to face: Neither shall we only see thee, but we shall also live with thee; neither shall we only live with thee, but we shall also praise thee; neither shall we only

only praise thee, but we shall also
rejoyce with thee; neither shall we
only rejoyce with thee, but we
shall also *be like unto the angels*,
Matth. 22. 30. neither shall we be
like unto the angels only, but e-
ven unto God himself, blessed for
ever; 1 Joh. 3. 2. Let the faithful
soul be here astonished, and adore
the mercy of her Saviour: He doth
not only receive us his enemies
into favour, but he doth also for-
give our sins; neither doth he
forgive our sins only, but he
doth also bestow righteousness
upon us; neither so only, but he
doth lead us also into our heaven-
ly inheritance; yea he makes us like
unto the angels, and even unto
himself also. Oh most blessed ci-
ty! Oh heavenly Jerusalem! Oh
the holy seat of the most holy
Trinity! when shall it be that I
shall enter into thy temple? Rev.
21. 22. The lamb is the heavenly
Jerusalem, to wit, *the Lamb which*
taketh away the sins of the
world,

world, J hn 1. 29. and was slain for them from the beginning of the world, Rev. 13. 8. When shall the time come that I may in that temple worship my God, that is, God in God? When will that sun rise upon me, which enlighthneth that holy city? Rev. 21. 23. I am yet a banished man from my countrey, but there is laid up for me an ample inheritance. To those that believe, power is given to be made the sons of God, John 1. 12. And if we be sons, we are then heirs, heirs with God, and co-heirs with Christ, Rom. 8. 17. Lift up thy self, O my soul, and long to come to thine inheritance. The Lord is the portion of mine inheritance, Psal. 16. 5. and my exceeding great reward, Gen. 15. 1. What could the most ample mercy and bounty of God bestow upon us more then this? He bestows life; He bestows his Son; He bestows himself; And if he had any thing else greater in heaven or in earth, he

He would bestow even that also
 upon us. In God we live, Act. 17.
 18. Gods temple we are, 1 Cor. 3.
 16. God we possess, here indeed,
 in the spirit, and in a mystery, but
 there in truth: There shall our
 hope become fruition, and there
 shall we not onely remain, but
 dwell for ever.

Meditat. XLVIII.

Of the most comfortable fellow-
 ship of the angels in heaven.

If thou beest here a child of grace,
 Amongst angels thou shalt have a
 place.

AT the resurrection of the dead
 they shall neither marry, nor
 be given in marriage, but shall be
 like unto the angels of God in hea-
 ven, Matth. 22. 30. Who can wor-
 thily set forth with praises this
 honour of the blessed? Into whose
 hearts hath this glory of the blessed
 ever

ever entred ? 1 Cor. 2. 9. The elect being renewed by a glorious resurrection, shall enjoy the saving vision of God, without all fear of death, and without any spot of corruption. *I have seen the Lord face to face, and my life is preserved,* saith the holy Patriarch, Gen. 32. 30. But if the sight of God for a moment could bring so great joy : What joy will it bring to see him for ever ! If the sight of God appearing in the shape of man, brought salvation and life unto the soul : Certainly the seeing of him face to face shall bring life and everlasting felicity. What then can be added to this felicity ? What can the elect desire beside the fruition of the sight of God ? And yet notwithstanding they shall enjoy the most sweet and blessed fellowship of the angels : Neither shall they onely enjoy their fellowship, but they shall be also like unto them for the nimbleness, brightness, and immortality of

of their bodies : We shall be clothed with the same garment that they are ; We shall stand before the throne of the Lamb, clothed with long white robes, Rev. 7. 9. and sing unto the Lord an everlasting song : we shall shine in the same crown of virtues ; we shall rejoyce in the same priviledge of immortality. *We have seen the angel of the Lord, and we shall surely die,* crieth out Manóah, Judg. 13. 22. But we shall see thousand thousands and ten thousand times ten thousand angels, and yet we shall live for ever, Dan. 7. 10. And if we shall be like unto angels, surely we shall have no cause to fear lest we be separated from them by the unlikeness of our sins. We shall put off the ragged coat of our finfull nature ; and our nakedness shall be covered with the garment of salvation, and we shall be clothed with the white robe of righteousness, Isa. 61. 10. No man there receiveth hurt, no man is angry, no man

man envious ; there is no slander-
ing, no concupiscence, there is no
ambition after honour and power.
We shall not be laden with the bur-
den of our sins, neither shall we be
constrained to weep and wash away
the spots of our sins with penitent
tears, neither shall we have cause to
fear the deadly wounds of our soul.
For the *Lion of the tribe of Judah*
hath overcome, Rev. 5. 5. and
through his virtue have we all
overcome. Again if we be like un-
to the angels we shall have no de-
sire after meat or drink : God shall
be our meat, with whose pleasures
we shall be satisfied : God shall be
our meat, which only doth refresh
us and is never deficient. The
blessed shall neither hunger nor
thirst any more, the sun and the
heat shall not scorch them, Rev. 7.
16. because their merciful Father
shall feed them and shall lead them
unto the living fountains of wa-
ters, Vers. 17. Out of their bellies
shall flow rivers of living waters,
John

John 7.38. There shall be a feast prepared of *marrow* and fatness, *Isa. 25.6.* and wine clarified. We shall feast and be merry, and sing joyfully for the joy of heart. Lord Jesus! these things shall be fulfilled in spirit and in truth: *Of the fruit of the vine shall we drink in thy fathers kingdom, Matth. 26. 29.* but yet in spirit and in truth: For the words which thou spake'st unto us are spirit and life, *Joh. 6. 63.* and thou declarest the joy of the world to come, by the language of this world. Again, if we shall be like unto the angels, we shall be free from the fear of death: For death shall be swallowed up in victory, *1 Cor. 15. 54.* and shall be trod down for ever, and God shall wipe away all tears from the eyes of his people, *Rev. 7. 17.* and *11. 4.* Therefore there shall be joy without sorrow, which containeth everlasting joy; health without sickness; life without death; light without darkness; love which shall never

never wax cold ; joy which shall never decrease: no sighing shall be heard there ; no grief felt ; no sorrowfull thing seen ; but there shall be joy for ever. There shall be great and certain security, secure quietness, quiet pleasure, pleasant happiness, happy eternity, external blessedness, the blessed Trinity, the Unity of the Trinity, the Deity of the Unity, and the blessed sight of the Deity. Lift up thy self, O my soul, and weigh with thy self the honour conferred upon us by Christ : We shall be made fellows with the companies of *Angels* and *Archangels*, with *thrones* and *dominions*, with *principalities* and *powers*, Mat. 22. 30. Col. 1. 16. Neither shall we onely be fellows with them, but we shall be like unto them. We shall there know the angel that was appointed by God to be our keeper in our life time ; neither shall we stand in need of his ministry ; but we shall be delighted with his sweet company :
We

We shall not desire his protection, but we shall rejoyce for his good fellowship, and we shall behold his brightness with eyes enlightened. Again, if we shall be like unto the angels, our frail, weak, and mortal bodies shall be changed, and they shall be made *spiritual*, nimble and immortal, 1 Cor. 15. 44. They shall be light; because they shall be near unto God, who dwelleth in the light, that no mortal man can approach unto, 1 Tim. 6. 16. and is covered with light as with a garment, Psal. 164. 2. They shall be incorruptible; because they shall be made conformable unto the angels, and unto the glorified body of Christ, Phil. 3. 21. They are sown in corruption, but they shall rise again in incorruption: they are sown in dishonour, but they shall rise again in glory: they are sown in weakness, but they shall rise again in power: It is sown a natural body, it shall rise again a spiritual body, 1 Cor. 15. 42, 43, 44. and it

it shall shine like the brightness of the firmament for ever, Dan. 12. 3.
Come, Lord Jesus, and make us partakers of that glory!

Meditat. XLIX.

Of the grievousness of the torments in hell.

*If into hell thou wouldst not fall,
Be there by thoughts continual.*

THink O devout soul, upon the grievousness of hell torments, and thou shalt easily get the mastery of all wicked pleasure in sin. There shall be the presence of all evil, and the absence of all good. What evil can be wanting to them who are punished for the greatest evil, and that is sin? what good thing can be present to them who are removed from the chiefest good, and that is God? There shall be the heat of the fire and the freezing of cold; There shall be per-

perpetual darknes; There shall be smoke and continual tears; There shall be the terrible sight of the devils; There shall be crying for ever; There shall be driness, thirst, and the stink of brimstone, the worm of conscience, fear, grief, shame, and confusion for sins made manifest to all, envy, hatred, sorrow, want of the divine vision, and loss of all hope. By the power of God the light of the fire shall be separated from the burning quality; the light shall serve for the joy of the Saints, and the burning quality for the torment of the damned. It shall shine to the damned, but not as an object of comfort, that they may see it and rejoyce: But to the increasing of their misery, that they may see and grieve the more. The sight shall be deprived of the light of the Sun, moon, and all the stars, as also of the sight of Christ and all the saints: And it shall be punished with weeping, smoke, and the sight of

of the devils and all the damned. The ears shall hear screechings, and frequent blasphemies of the damned, and the horrible roaring of the devils. The taste shall be afflicted with hunger and thirst, and shall be deprived of all the pleasure of meat and drink. The smell shall be tormented with the stink of brimstone. The touch shall feel the fire within and without, burning, and piercing even to the marrow. The bodies of the damned shall be deformed, obscured, slow and heavy: The memory shall be tormented with the remembrance of sins past, neither will she grieve so much, that she hath sinned, as that she hath lost her pleasures. One spark of hell fire shall more torment the sinner, then if a woman should remain in labour and travel a thousand years. *There shall be weeping for grief, and gnashing of teeth for madness, Matth. 22. 14.* In the flesh they shall be tormented by the worm of conscience

etc. There is no sin which shall
not there have its proper torment,
as there is nothing to be desired
in the kingdom of heaven which
may not be found: so in hell there
is nothing found that is desired. It
will nothing profit the damned
there, to have enjoyed divers plea-
sures in their life: yea the remem-
brance of them shall grievously
torment them. It will nothing pro-
fit the damned to have lived here
in perpetual fulness and drun-
kenness: for then they shall not
obtain so much as a little drop of
water: *Luk. 17:24.* It will nothing
profit them, to have been clothed
in costly garments: because they
shall be covered with confusion,
and have their bodies clothed with
shame. It will nothing profit them
to have lived in honour, for in
hell there is no honour, but con-
stant sighing and dolour. It will
nothing profit them to have hea-
ved up riches in this life: because
they shall be all there poor alike.

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They

They shall be removed from the beatifical vision of God. Not to see God, exceeds all the punishments of hell. If the damned which are shut up in the prison of hell could but see Gods face, they should feel no pain, no grief, no sorrow. They shall feel the wrath of God, and yet they shall never see the beatifical face of God: They shall feel punishments from his face, and yet they shall never behold his face. The fury of the Lord shall always kindle the fire of eternal damnation like a river of brimstone. Neither shall they only be removed from beholding God, but they shall be also miserably tormented by the sight of the devils: They shall feel their whips, whose commands they have followed in this life. If the sight of a seeming ghost doth almost excruciate a man in this life, what shall the horrible sight of the devils which shall last for ever? Neither shall they only be compelled to

with the devils, but they shall feel themselves tormented by them for ever. If in this life by Gods permission, the devil doth so grievously afflict the saints: How grievously shall he torment the damned which are given up to his power for ever? The damned shall not only be tormented by the devils outwardly, but by the worms of conscience also inwardly. All sins whatsoever they have committed, shall be daily set before their eyes: And their torture shall be so much the greater, because there remains no more the benefit of repentance. When the virgins that are prepared are entred in with the bridegroom, the gate shall be shut presently, *Mat. 25. 10.* Understand thou the gate of indulgence, the gate of mercy, the gate of consolation, the gate of hope, the gate of grace, the gate of holy conversion. The damned shall cry, and say to the mountains and rocks, Fall upon us, and hide us from the

tribe of the Lamb, Rev. 16.
But their cry shall be in vain; be-
cause heaven and earth shall flee
from his wrath; as it is written,
*Every Island fled away, and the
mountains were not found, Rev. 16.
20.* Whatsoever is given to the e-
lect to the increasing of their glo-
ry, all that shall turn to the dam-
ned to the increasing of their sor-
row. There shall be indeed degrees
of punishments. But yet he that
feeleth least torment shall receive
no ease thereby. He that is tor-
mented with greater punishments
shall envy him that is tormented
with less. The damned shall re-
ceive no ease from this, that some
of their kinsmen and friends are
received into the heavenly palace;
because the elect shall not grieve
at all, that some of their kindred
are gone to hell to be tormented
forever. So great shall the pain
and torment be in the damned,
that their mind can think upon
nothing but that whereunto the
form

force of pain driveth them. The damned shall hate all the creatures of God, they shall hate one another, they shall hate the holy angels, and the elect, and even God himself, but not in himself, and in his own nature, but in the effects of his justice. All the evils of this life are single: One is troubled with poverty, another is tormented with grievous sickness; one is oppressed with hard servitude, another is laden with the burden of reproaches: But there all at once shall be tormented with all evils. The pains there shall be universal, in all the senses, and all the members. In this life hope of release mitigateth all troubles: But there is left no hope of deliverance. The punishments of hell are not only eternal, but there is no ease so much as for a moment. And hence it is, that if all men since *Adam* to this present day, and all that are yet to be born, should live to the last day, and

should suffer but one punishment in hell, as the soul that sinneth must suffer for one sin, every portion of that punishment, which any one of them should suffer, would be greater, then all the torments that all felons and malefactours have ever suffered. O Lord, grant unto us that we may think upon hell, that we never fall into it :

Meditat. L.

Of the eternity of hell torments.

*The pains of hell do far extend
Beyond all times world without end.*

THink, O devout soul, upon the eternity of hell torments, and thou shalt more truly understand the grievousness thereof. In hell there is a raging flame which burneth without end. The life of the damned is to die without end; the death of the damned is to live in

is eternal torments: For neither is the tormentour wearied, neither doth the tormented die. So doth the fire consume there, that still it leaves somewhat: So are the torments there increased, that still they are renewed: So shall the damned die, that they shall always live: So shall they live, that they shall always die. For a man to be tormented without any end, this is it that goes beyond all the bounds of desperation: For what is more grievous, then always to will that which shall never be, and to nill that which shall always be? The damned shall never obtain what they would, and shall be constrained ever to suffer what they would not. When the wrath of God shall cease, then shall the torments of the damned cease: But the wrath of God is eternal, and therefore the torments are eternal. When the damned shall truly repent, then they shall be delivered from their sins: But the

time of repentance is past, and therefore there remains no hope of indulgence. When the devils shall cease to torment, then shall the damned cease to be tormented: But the fury of the devil shall never cease, therefore the torments of the damned shall never cease. When Gods justice shall be changed, then the torments of the damned shall be changed: But the justice of God is unchangeable, therefore the torments of the damned shall be eternal. The sentence of severe judgement requires, that they should never want punishment, who in this world never want sin. It is just, that there should be no end of the punishment of the damned; because, as long as they could, they would make no end of sinning. The damned sinned in their eternity, that is, as long as they lived: Therefore it is just that they should be punished in Gods eternity. Their sin had an end, because their life had an end.

But

But they would have made no end of sinning but that they were forced to make an end of living, that so they might have sinned without end. The matter of hell-fire is eternal, that is, the stain of sin: And therefore meet it is that the punishment should be eternal. The filthiness of the sins of the damned can never be removed out of the sight of God: How then can the greatness of punishments appointed for sin be removed? Besides, sin is an infinite evil, because it is committed against an infinite good; and Christ paid for it an infinite price: And therefore meet it is that their punishment, who die in their sins, should be infinite. Man destroyed in himself the eternal good: And therefore in the judgement of God he doth justly fall into everlasting evil. God at the beginning created man after his own image, Gen. 1. 26. that he might live with him for ever: God by Christ reformed man after his

own image, when he was fallen into sin: He hath provided for all means of eternal salvation; and he hath offered unto all the reward of eternal life: And therefore it is just that they which would voluntarily want everlasting rewards, should be made subject to everlasting punishments. An evil will shall never be taken away from the damned: Therefore the punishment of their evil will shall never be taken away from them. The damned made choice of momentary pleasure, and finite goods, before God the infinite good; they longed after the delights of this short and flitting life, rather than the riches of eternal life: It is just therefore that they should suffer eternal punishments. Oh eternity not to be termed! Oh eternity not to be measured by any space of time! Oh eternity not to be conceived by humane understanding! How much dost thou augment the punishments of the damned! Af-

For Innumerable thousands of years they shall be compelled to think that then is but the beginning of their torments. What a grievous thing is it to lie, though in a very soft bed, for thirty years without moving ! And how grievous then shall it be to burn in that lake of brimstone thirty thousand years ! Oh eternity, eternity ! It is thou alone that dost increase the punishments of the damned beyond all measure. Grievous is the pain of the damned for the cruelty of the punishments ; it is yet more grievous for the diversity of the punishments ; but it is most grievous for the eternity of the punishments. There shall be death without death, end without end, defect without defect: because death ever liveth, and the end ever beginneth, and the defect is never deficient. The damned shall seek life, and shall not find it : they shall seek death, and it shall flee from them, Rev. 9. 6. After an hundred thousand

sand thousand thousand of years they shall return without end to the same punishments. The thought of the continuance of their sorrow shall torment them more then the sense of outward torment. What can be more miserable then so to die that thou mayest always live, and so to live that thou mayest always die? That life shall be mortiferous, and that death shall be immortal; If it be life, why doth it kill? and if it be death, why doth it always endure? What eternity is, we do not perfectly know; and it is no wonder: For what created mind can comprehend that which cannot be measured by any time? But if thou wouldest guess, what the space of eternity is, think upon the time that was before the world was created. If thou canst find Gods beginning then mayst thou find when the punishments of the damned shall have an end. Imagine thou sawest an exceeding high

high mountain, which for its greatness exceeded heaven and earth: Imagine also that some bird every thousandth year should carry from this mountain one grain of the smallest dust: There might be some hope that at length after the end of many incomprehensible thousands of years the greatness of that mountain might be consumed: But it cannot be hoped that the fire of hell should ever go out. The rewards of the elect shall never be ended: Therefore the punishments of the damned shall never be ended: because as the mercy of God is infinite towards the elect, so the justice of God is infinite towards the reprobate. Imagine that the damned had so many kinds of torments as there are little drops in the vast sea; Imagine also that at every thousandth year some little bird should fly thither, and suck a small drop thereof: there might be some hope that at length the sea would be exhausted.

hausted and become dry: But it cannot be hoped that the punishments of the damned should ever have an end. O devout soul, think always upon the eternal punishments of the damned: To think upon hell preserves a man from falling into hell. Have a care to repent, whiles yet there is time for pardon. What else shall the fire devour but thy sins? The more thou heapest up sins, the more matter thou layest up for the fire. O Lord Jesus, which by thy passion hast made satisfaction for our sins, deliver us from eternal damnation! Amen.

Meditation.

Meditat. LI.

Of the spiritual resurrection of
the godly.

*Doth Adam die, Christ in thee live?
Christ shall eternal life thee give.*

CHRISTS resurrection profits thee nothing, unless Christ also rise in thee. As Christ must be conceived, born, and live in thee: so also must he rise in thee. Before resurrection goes death, because none riseth again but he that is fallen: And so it fares in this spiritual resurrection, Christ riseth not in thee, unless *Adam* first die in thee. The inward man riseth not, unless the outward man be first buried. The newness of the spirit will not come forth, unless the oldness of the flesh be first hidden. It is not enough for thee to have Christ once risen in thee: because the old *Adam* cannot be extinct in one moment. The old *Adam* will revive in thee daily;
And

And thou must daily mortifie him that Christ may begin to live in thee daily. Christ ascended not into heaven, neither entred he into his glory before he rose from death: So neither canst thou enter into celestial glory, unless Christ first rise in thee and live in thee. He is not a member of the mystical body of Christ, in whom Christ liveth not: Neither shall he be brought by Christ into the Church triumphant, who hath not been a member of his body in the Church militant. Betrothing goes before matrimony: And that soul shall not be brought in unto the marriage of the heavenly lamb, which is not in this life betrothed to Christ by faith and sealed by the earnest of the holy Spirit, Hol. 2. 13, 2 Cor. 1. 22. Let Christ therefore rise, and live in thee, that thou mayest live with him for ever. *This is the first resurrection: Blessed and holy is he that hath part in the first resurrection: over him shall*

Let the second death have no power, Rev. 20. 5, 6. If thou wilt at the resurrection come forth unto life, Christ must daily rise in thee in this life. At the resurrection of Christ the sun rose, Mark 16. 2. So if Christ be spiritually risen in thee, the light of the saving knowledge of God shall rise in thy soul. How can the light of the saving knowledge of God be there, where the darkness of most grievous sins still have place? *The fear of the Lord is the beginning of wisdom, Psal. 111. 10.* How then can heavenly wisdom be there where the fear of God hath no place? But he that is destitute of the light of divine knowledge in this life, how can he be made partaker of eternal light in the life to come? the sons of the light only do pass unto eternal light, but the sons of darkness unto eternal darkness. Christ at his resurrection triumphed over death: So he, in whom Christ is spiritually risen, is passed from

from death to life, John 5. 20. For he cannot be overcome by death, in whom Christ the conqueror of death doth live. Christ rising again brought with him perfect righteousness: for he died for our sins, and rose again for our justification, Rom. 4. 25. So he also in whom Christ is spiritually risen, is justified from his sins. For how can sin have place there, where the perfect righteousness of Christ liveth and flourisheth? Now this righteousness of Christ is applied unto us by faith. Christ rising from the dead got the victory over Satan: for in his descent to hell, he destroyed his kingdom, spoiled his palace, and broke his weapons in pieces: And so all in whomsoever Christ is spiritually risen, against him shall not Satan prevail: for how can he be overcome of Satan, in whom Christ liveth who overcame Satan? At Christs resurrection there was a great earth-quake, Matth. 28. 2.

So the spiritual resurrection with Christ is not without the earnest commotion and contrition of heart. The old *Adam* cannot be overcome without striving and resistance; therefore Christ also cannot rise in thee spiritually without great commotion. There is no spiritual resurrection with Christ unless there be a blotting out of sin; and there is no blotting out of sin, unless acknowledgment of sin go before; and there is no true acknowledgement of sin without serious contrition of heart: Therefore there is no spiritual resurrection of Christ in thee, without inward contrition of heart. Holy *Ezechias* said, *As a Lion hath be broken in pieces my bones*, Isa. 38. 13. Behold great contrition! But he adds presently, *O Lord, so shall they live again, and so shall my spirit be quickned*, vers. 16. Thou shalt correct me, and thou shalt quicken me: again, *Thou hast cast all my sins behind thy back*, vers. 17. Behold

Behold a spiritual resurrection from sin! At Christs resurrection an angel of the Lord descended from heaven, and sate upon the sepulchre. Matth. 28.2. So if Christ be risen in thee spiritually, thou mayest rejoyce in the fellowship of the angels. Where the old *Adam* lives and reigns, there is a pleasing bed for the devil: But where Christ liveth and reigneth, there the angels rejoyce to dwell. For it is written, *There is joy in heaven over one sinner that repenteth*, Luk. 15. 7. But where there is true repentance, there is also Christ risen spiritually, where Christ is not yet risen spiritually, neither is there yet the grace of God; and where there is not yet the grace of God, neither is there the guard of Angels. Where Christ is not yet spiritually risen, there still doth the old *Adam* reign; and where the old *Adam* doth reign; there doth sin also yet reign; and where sin doth reign, there the devil doth reign:

And what communion
 can there be between the blessed
 angels and the devil? Christ after
 his resurrection presented himself
 alive unto his disciples. *Luke 24.*
 So if thou beest made a par-
 taker of the spiritual resurrection
 by faith, shew thy self to be a live-
 member of Christ by love. A
 man is not judged to be alive, un-
 less he shew forth outwardly the
 actions of life. Where Christ is
 there is also the holy Spirit; where
 the holy Spirit is, there he inciteth
 and moveth to every good work:
 because they which are led by the
 Spirit of God are the sons of God,
Rom. 8. 14. If therefore we live in
 the Spirit, let us also walk in the
 Spirit *Gal. 5. 25.* The light of the
 Sun doth every way disperse the
 brightness of his beams: So the
 light of faith doth every way dis-
 perse the heat of love. Take light
 from the Sun, and thou mayst sepa-
 rate love from true faith. Sins
 are dead works: If thou walkest in
 dead

dead works, Heb. 9. 14. how dost thou live in Christ, and Christ in thee? Sins belong unto the old Adam: If the old Adam doth still reign in thee, how art thou spiritually risen with Christ? Sins belong to the old flesh: If thou walkest in the old flesh, how doth the new man live in thee? Raise us up, O good Jesus, from the death of sin, that we may walk in newness of life! Let thy death kill the old Adam in us, and let thy resurrection raise up the inward man unto life! Let thy blood wash us from our sins, and let thy resurrection put upon us the robe of righteousness! After thee, the true life, do we pant and breathe, being dead in sin: After thee, the true righteousness, do we pant and breathe being turned away from thee by sin. After thee, the true salvation, do we pant and breathe, being condemned for our sins: Quicken us, justify us, and save us! Amen.

Glory be to God.

F I N I S.

GERARDS PRAYERS:

O R

A daily Practice of PIETY.

Divided into four Parts.

1. Of *Confession* of sins.
2. Of *Thanksgiving* for benefits.
3. Of *Petitions* for our selves.
4. Of *Supplications* for our neighbours.

Written originally in the *Latine* tongue
By J. GERARD.

Translated and Revised
By R. WINTERTON Fellow
of Kings Colledge in
Cambridge.

Whereunto is added a Morning
and Evening prayer for a family.

The eleventh Edition.
Printed, Anno 1679.

GERARD

RAY

Office of

PIETY.

Of the Society for the
Propagation of the Gospel
in Foreign Parts
and of the Society for
the Improvement of
the Condition of the
Negroes

By J. G. RAY

W. W. L. T. A. T. N. Fellow

of the College of

Cambridge

is added a Morning

Prayer for the

The first Part.

Of Confession of sins.

The Argument.

The meditation of our sins comprehendeth in it these two heads, of original and actual sins. Actual sins are committed in thought, word and deed. By the committing of evil and by the omitting of good : Against God, our neighbour and our selves. The offences of our youth are many, and our daily infirmities many. We are often tempted to the flesh, and we do often yield unto it : We partake many times in other mens sins, and in many things we are defective our selves. We are convicted of our sins by all the creatures : and we behold the severity of Gods anger against our sins, in the passion and death of Christ.

PRAYER I.

Remember and considereth the grievousness of original sin.

Holy God : and just Judge ! I know that I was conceived & born in sin : I know that I was formed of unclean seed in the womb of my mother : That poi-

son of sin hath so corrupted and putrified my whole nature, that no faculty of my soul is free from the contagion thereof: That holy pledge of the divine image, which was committed unto me in our first father, is perished in me: There is no power at all in me to begin to come unto the saving knowledge of thee, the fear of thee, confidence in thee, and love of thee. There remains no sufficiency in me to perform obedience unto thy commandments: My will is averse from thy *Law*: and the *law of sin in my members*, being *repugnant to the law of my mind*, makes my whole nature become corrupt and perverse. *I wretched and miserable man* do feel the power of sin cleaving fast to my members: I do feel the yoke of wicked concupiscence grievously pressing me: For although I am regenerate, and renewed by the spirit of grace, in the laver of baptism; yet am I not as yet whole-

free from the yoke and captivity
of sin. For that root of bitter-
ness, which lieth hidden in me,
doth always desire to put forth
new branches: The law of sin
reigning in my flesh, doth strive to
captivate me: I am full of doubts,
distrust and desire of mine own
honour: out of my heart pro-
ceed wicked cogitations. Filthy
thoughts defile me throughout in
thy sight; Out of that poysoned
mountain flow forth rivers of poy-
son. Enter not therefore into judge-
ment with thy servant, O Lord,
but be propitious unto me, according
to thy great mercy: The deep of
my misery calleth upon the deep
of thy mercy: For this unclean-
ness and filthiness of my pollu-
ted nature, I offer unto thee the
most sacred conception of thy
Son: For me he was born: For
me therefore he was conceived.
For me he was made sanctification
and righteousness: For me there-
fore he is become purification
and

and cleanness. Through him and for him, thy Son, have mercy upon me, O thou most highest; and set not in the light of thy countenance that hidden corruption that cleaveth to my nature; but look upon thy beloved Son my Mediatour, and let his most holy and immaculate conception succour my misery!

PRAYER .II.

He recalls to our memory the sins of our youth.

HOly God, and just Judge! Remember not the offences of my youth, and call to mind no more my sins that are past. How many venomous fruits hath the vicious root of concupiscence, that is inherent in me, brought forth! In my childhood what an innumerable brood of actual transgressions hath the evil of original sin hatched? The very thoughts of my heart are wicked and perverse, even from my childhood: yea, even

from

from my tender infancy: For when I was an infant but of one day, I was in no wise innocent before thee. As many as the days of my life are so many offences do burden me; yea many more by far in number, seeing that the just man falls seven times in one day: But if the just falls seven times in one day, then I wretched and unjust man, without doubt have fallen seventy times seven times. As my life hath increased, so hath the web of my sins increased: and as much as hath been added to my life by thy bounty, so much hath been added to the course of my sins, by the wickedness of my corrupt nature. I examine my life that is past: and what else do I behold, but a filthy stinking cloke of sin? I attend unto the light of thy precepts: and what do I find in the course of my years that are past, but darkness and blindness? The tender flower of my youth ought to have been crowned with

virtues, and offered to thee for a sweet savour: The best part of my age past did ow it self unto thee the best Creatour of nature; But the dirty filth of my sins hath most foully polluted the flower of my age, and the stinking mud of my offences hath in a wonderfull and miserable manner defiled me. The first age of man is amongst all the rest the fittest for the service of God: But I have spent a good part thereof in the service of the devil. The memory of many sins, which the unbridled looseness of my youth hath committed, is set in my sight: and yet there are many more which I cannot call to memory. *Who knows how oft he offendeth? cleanse thy servant from secret faults.* For these offences of my youth, I offer unto thee (holy Father!) the most holy obedience, and perfect innocency of thy Son, who was obedient to thee unto death, even the death of the cross. *When he*

was but a child of twelve years old, he performed holy obedience unto thee, and began to execute thy will with great alacrity. This obedience I offer unto thee, just Judge, for a price and satisfaction for the manifold disobedience of my youth, *Amen.*

PRAYER III.

He reckons up our daily falls and slips.

HOly God, and just Judge! There is no man innocent in thy sight, no man free from the spot of sin: And I am bereaved of that glory, which I should bring with me to judgement: I am stripped of that garment of innocency, with which I ought to appear arrayed before thee: *Seven times, yea and oftner every hour I fall: seventy times seven times I sin every day. The spirit indeed is sometimes ready: but the flesh is always weak: The inward man flourisheth, and is strong; but the outward man languisheth, and is weak:*

weak : For I do not the good that I would, but the evil that I would not. How often do vain, wicked and impious cogitations arise in my heart ! how often do vain unprofitable, and hurtfull words break forth ! How often do perverse, wicked and ungodly actions pollute me ! *All my righteousness is as the cloth of a menstruous woman :* Therefore I dare not plead for my righteousness before thee : But I humbly prostrate my self before thy most just tribunal, and out of the deeps do I cry unto thee : Lord if thou shalt decree to impute sin, who shall abide it ? If thou wilt enter into judgement, who shall stand ? If thou wilt call me to appear according to the severity of thy justice, how shall I come before thee ? If thou wilt exact a strict account of my life, I shall not be able to answer thee one for a thousand : Therefore my mouth is stopped and I acknowledge before thee, that I have deserved eternal

eternal torments; and withall I confess with tears, that thou mayst justly cast me into prison for ever. Therefore for these daily sins of my life, I offer unto thee, holy Father, the most precious bloud of thy Son, which was poured forth on the altar of the cross, which washeth me from all my sins. My sins which lead me captive are many in number and most powerfull: But the ranfome of thy Son is much more precious, and of much more efficacy. Let that most perfect, plenary, and holy price payed by Christ, obtain for me remission of sins! *Amen.*

PRAYER IV.

He examines our life according to the rule of the first table of the commandments.

HOly God, and just Judge! Thou gavest unto us thy *Law* in mount *Sinai*, and thou wouldst have it to be the rule of all our actions, words, and thoughts:
S 5 That

That whatsoever is not squared by it, should in thy judgement be accounted sin.

As often as I look upon that most clear glass, I perceive mine own filthiness, and tremble every part of me. I ought to love thee, O my God, above all things: But how often do I love the world and forget the love of thee! I am bound to fear thee, O my God, above all things; But how often do I consent to sin and let thy fear slip out of my memory! Thou requirest that I should trust in thee, O my God, above all things: But how often in adversity doth my soul waver, and anxiously and carefully doubt of thy fatherly goodness! I am bound to obey thee, O my God, with all my heart: But how often doth my refractory flesh resist the resolution of obedience, *I lead me captive into the prison of sin!* My cogitations ought to be holy, my desires pure and holy: But how often is the
quiet

quiet state of my mind troubled with vain and impious cogitations ! I ought to call upon thee, O God, with all my heart : But how often doth my mind wander in prayer, and doth anxiously doubt whether her prayers be heard or no ! How often am I remiss in prayer, and demiss in conceiving confidence ! How often doth my tongue pray, and yet I do not *worship thee in spirit and in truth* ! How profound oblivion of thy benefits doth seize upon me ! Thou dost daily pour thy benefits upon me in a loving manner ; and yet I do not daily return unto thee thanksgiving. How cold is my meditation of thy immense and infinite gifts bestowed upon me ! What slender devotion is there for the most part in my heart ! I use thy gifts and yet I do not praise thee, who art the giver. I stick in the rivers, and come not to the fountain. Thy word is *the word of spirit and life* : But I
through

through sin and corruption have destroyed the work of thy holy Spirit within me. The sparks of a good resolution often inkindled, I as often extinguish: and yet I do not sue to thee for increase of thy gifts. For these and all other my sins and defaults, I offer unto thee, O my God, the most pure and perfect obedience of thy Son, who loved thee in the days of his incarnation most perfectly with his whole heart, and cleaved unto thee most firmly with all his soul: in whose deeds, words, & thoughts, there was found no blot of sin, nor spot of the least offence. That which I want, by faith I draw from his fulness: Therefore for this thy wel-beloved Sons sake have mercy, Lord, upon thy servant! *Amen.*

Prayer

PRAYER V.

*He considereth our life according to the rule
of the second table of the commandments.*

HOly God, and just Judge ! Is
is thy eternal and immutable
will that I should *honour* with
due respect my *parents*, and the
magistrates : But how often do I
think too meanly of their autho-
rity ! How often do I in heart re-
fuse to obey them ! How often do
I traduce their infirmities ! O how
often do I omit by serious prayers
to further their safety ! I often
cherish anger conceived against
them, whereas I ought with pati-
ence to submit my self unto them.
Thy sacred will requires that I
should do good to my neighbour
in all things to my power : But
how often doth it irk me to do
him good ! How doth it go a-
gainst my stomach to forgive him !
How often am I solicited by my
flesh, to anger, hatred, enyy and
brawling !

brawling ! How often doth the fire of my angry heart burn within me, although contentious words be not heard without ! Thy holy will requires that I should live chastly, modestly and temperately : But how often hath the love of drunkenness and lust made my soul captive to sin ! How often do fires of lust flame within me, although my outward members be restrained ! *He that looketh upon a woman to lust after her, hath already committed adultery with her in his heart,* saith the Text : How often therefore in the sight of God do we commit adultery ! The inordinate and immoderate use of meat, drink, and wedlock often steals upon us, and makes us appear guilty before thee, if thou wouldest enter into judgement with us. Thy holy Writ requireth, that in bargaining I deceive not my neighbour in any sort ; but I rather further and procure his good ; that I traduce not his faults,

but

but rather cover them with the
cloke of charity; and that I do
not censure him rashly and unad-
visedly: But how often do I seek
mine own profit by injustice? How
often do I spend my judgement
rashly upon my neighbour! Thy
holy will requires, that my spirit,
mind, and soul be free from con-
cupiscence: But how often doth
my flesh sollicite me to sin and con-
taminateth my spirit with wicked
concupiscences! As a fountain
doth abound with continual bub-
bling of water, so doth my heart
always swell with evil concupi-
scence. For these and all other my
sins and defects I offer unto thee,
most holy Father, the most perfect
obedience of thy Son, who loved
all men with perfect love, and in
whose mouth was found no guile, in
whose words and deeds no aber-
rations, no corruption in nature:
To this propitiation I flee with
true faith, and by faith I suck out
of his wounds, as much as is suffi-
cient

cient to justifie me, and save me.
Have mercy on me, my God, and
my Father. *Amen.*

PRAYER VI.

*He sheweth that we often partake in other
mens sins.*

HOly God, and just Judge!
Thou halt committed unto me,
not onely the care of mine own
soul, but also the care of my
neighbours: But how often doth
my neighbour through my negli-
gence suffer great loss of godli-
ness! How often do I neglect
freely and boldly to chide him
when he sins! How often do I
being hindred either by favour or
fear, reprove him for his sins more
slightly then I ought! In pouring
out *prayers* for his salvation, I am
too remiss; in reprehending his
sins, I am too timorous, in
furthering his salvation, I am too
slothfull: insomuch that thou may-
est justly require at my hands the
blood of my neighbour that perish-

Job. If there were in me a perfect and sincere love of my neighbour, surely from thence would proceed freedom in reprov^g of sin. If the fire of sincere charity did burn in my heart, surely it would break forth more clearly into the spiritual incense of prayers to be made for the salvation of my neighbours. For a man to pray for himself, it is a duty of necessity: But to pray for the salvation of his neighbour it is a deed of charity: As often therefore as I neglect to pray for the salvation of my neighbour, so often I condemn my self for the breach of the commandment of the love of my neighbour. My neighbour dies the death of the body, and sorrow fills all with lamentation and mourning; when as yet the death of the body brings no hurt to a godly man, but rather gives him a passage into a celestial countrey: My neighbour dies the death of the soul; and behold, I am nothing troubled at it: I see him

him die, and grieve not at all; when as yet sin is the true death of the soul, and brings with it the loss of the inestimable grace of God and eternal life. My neighbour delinquisheth against the king, who can only kill the body; and behold I seek by all means his reconciliation! but he sinneth against the King of all kings *that can cast both body and soul into hell-fire*, and yet I behold it in security, and not consider that this offence is an infinite evil.

My neighbour stumbles at a stone, and I run presently to save him from a fall, or otherwise to raise him up, if he be fallen: He stumbles at the *corner stone* of our salvation; and behold I securely pass by it, and labour not with care and diligence to lift him up again. Mine own sins are grievous enough: And yet I have not been afraid to participate in other mens sins. Be propitious, O God, unto me great sinner, and overburdened.

ed. To thy mercy I flee in Christ, and through Christ promised unto me: I come unto this life being dead in sin: I come unto this Way having gone astray in the path of sin: I come unto this salvation being by reason of my sin guilty of damnation. Quicken me, guide me, and save me, thou which art my Life, my Way, and my salvation for ever and ever. *Amen.*

PRAYER VII.

He sheweth that we are many ways convinced of sin.

HOly God, and just Judge! If I look up to heaven, I think with my self, that I have many ways offended thee my God and Father: *I have sinned against heaven, and before thee, I am not worthy to be called thy son.* If I look down upon the earth, I think with my self how I have abused thy creatures by my sins: I have infinitely abused not onely the darkness of the night, but also the

the light of the day to work works of darkness. If I look upon the examples of sinners, upon whom thou in thy just judgement hast inflicted punishment, I find that the weight of my sins will counterpoise theirs. If I look upon the examples of the saints, I find that I come far short of them in my holy service of thee. If I think upon the angel my keeper, I find that often I put him to flight by my sins. If I think of the devils, I find that I have often given place to their suggestions. If I weigh with my self the rigour of thy law, I find that my life is many ways irregular. If I look upon my self, I find that the very cogitations of my heart do accuse me before thy judgement. If I think upon the hour of *death* to come, I find that it is the just *reward* of my *sins*, and (unless thou of thy meer mercy for Christ his sake shalt receive me) the gate and entrance into everlasting death. If I think upon

from the judgement to come, I
find my deserts such, that thou
mayest justly call me to the most
exact account, and punish my sins
according to the strict severity of
thy Law. If I think upon hell, I
find that I have deserved by my
sins the most just punishment
there. If I think upon eternal life,
I find that I have by my sins
utterly fallen away from all hope of
attainment. All things therefore
convince me of my sins: One-
ly thou, O my God, be not thou
extreme against me! To Christ
thy beloved Son my onely Me-
diator I betake my self: By him
I most firmly believe I shall ob-
tain thy grace and remission of
my sins. Thy creatures accuse me;
the book of my conscience accu-
seth me; both the tables of thy
divine Law accuse me; Satan ac-
cuseth me day and night; But take
thou upon thee my patronage, O
sweet Jesus! To thee the poor
sinner is left, bereft of all solace of
the

the creatures. All my refuge is placed in thy satisfaction for my sins, and in thy intercession at the right hand of the Father for me. My soul take thou the wings of the morning, and like a dove, hide thy self *in the clefts of the rock*, that is, in the wounds of Christ thy Saviour. Hide thy self in this *rock*, till the anger of the Lord be passed by; and thou shalt find rest, and thou shalt find protection, and thou shalt find deliverance therein. *Amen.*

PRAYER VIII.

He by the effects of contrition argues us to be convicted of the heinousness of sin.

HOly God, and just Judge! my heart is contrite and humbled, my spirit is heavy and in a great straight, by reason of the burden of my sins wherewith I am oppressed. The courage of my heart hath failed, and the sharpness of my eyes is decayed. My

My heart is pressed, and from
thence gush out tears: My spirit is
oppressed, and I forget to take my
bread: My heart is wounded, and
from thence gusheth out bloud,
and a fountain of tears. *Who*
knows how oft he offendeth? Who
knows the sorrow of the heart, that
is in a great strait by reason of
offences? *My soul is dry and bro-*
ken in pieces, and thirsteth after
the fountain of life: O Christ,
feed me with the dew of thy Spirit
of grace. My heart that is in a
great straight figheth unto thee:
O thou true joy, give unto me
peace and quietness of heart, that
being justified by faith, I may
have peace with God. My heart
condemneeth me: But do thou ab-
solve me, who art greater then my
heart. My conscience accuseth me:
But do thou absolve me, who hast
affixed to the cross the hand-wri-
ting of my conscience. I offer un-
to thee, O my God, my contrite
and humbled heart, for a most ac-
cepta-

ceptable sacrifice : I offer unto thee
my sighs as the messengers of true
and serious contrition : I offer up-
to thee my tears as abundant wit-
nesses of my unfained grief. In my
self I despair : In thee is my trust.
In my self I faint : In thee I am
refreshed. In my self I feel strait-
ness : In thee again I find en-
largement. I am troubled and bur-
dened overmuch : Thou shalt re-
fresh me and give rest unto my
soul. *One deep calleth upon another:*
The deep of my misery calleth
upon the deep of thy mercy. *Out*
of the deeps do I cry unto thee :
Cast thou my sins into the deep
of the sea. There is no soundness
in my flesh by reason of thy anger :
neither is there any rest to my bones
by reason of my sin : For mine
iniquities are gone over my head,
and become too heavy for me.
Cure my soul thou heavenly Phy-
sician, that I be not swallowed
up of eternal death. Take the
burden of my sins from me, thou
that

thou hast taken it upon thy self on the cross, that I despair not under the intolerable burden thereof. Have mercy on me, thou fountain of grace and mercy. *Amen.*

PRAYER IX.

He declareth the number and greatness of Gods benefits unto us, and the grievousness of our sins.

Holy God, and just Judge! By how much the more benefits thou hast bestowed upon me, by so much the more I grieve, that I have so often displeased thee so loving a Father; as many gifts as thou hast heaped upon me, so many bonds of love hast thou sent over unto me. Thou wouldst have bound me unto thy self: but I have forgotten thee and thy beneficency, and linked sin unto sin. Father; I have sinned against heaven, and before thee: I am not worthy to be called thy son: make me as one of thy hired servants. I am altogether displeased with

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my self: Make thou me altogether to please thee. Thy large bounty, and wonderfull patience, have often invited me to repentance: But hitherto I have been backward to come. Thou hast often called me, O most bountifull God, by the preaching of thy word, by the teaching of thy creatures, by the punishment of the cross, and by inward inspiration: But I have stopped the ears of my heart altogether at thy call. All the faculties of my soul, all the members of my body are thy gifts. I ought therefore with all the powers of my soul, and parts of my body, be ready to do thee all holy service, which is due unto thee: But I have made them (the more is my grief) the weapons of iniquity and unrighteousness. The breath which I fetch is thine; the air which I suck in is thine; the sun whose light I see daily, is thine. All these ought to have been unto me as furtherances and instrument

ments to sanctity of life: But I have abused them, the more is my grief, to the slavery of sin. Thy creatures I should have used to the glory of thee the Creatour: But I have wickedly abused them to thy dishonour. In the light of the sun I should have put on the armour of light: But therein have I committed the works of darkness. How much soever is added unto my life, comes all from thy bounty: Therefore my whole life ought to be employed in thy service; on whom it doth wholly depend: And yet I have scarce bestowed the least part thereof in thy service. As many good inspirations as I have felt within me, so many hand-maids of thy grace hast thou sent as embassadours to invite me most lovingly to return unto thee by true repentance: But alas, how often have I stubbornly refused to give them audience! But yet receive him, who now at length returns unto thee with

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sighing and a contrite heart :
Sprinkle me with the bloud of thy
Son, that so being purged from all
the pollutions of the flesh and the
spirit ; I may become whiter then
snow, and with all thy elect praise
thee in the heavenly Jerusalem
world without end. Amen.

PRAYER X.

*He considereth the severity of Gods anger
against our sins, in the death and pas-
sion of Christ.*

HOly God, and just Judge! I be-
hold thy Son hanging upon
the cross, and pouring forth plen-
tifull rivers of bloud : I behold
him, and behold, for very terrour, I
faint altogether. My sins are those
iron nails with which I have bo-
red his hands and his feet. My sins
are those pricking thorns with
which his most sacred head (which
is to be revered of the angeli-
cal powers) was crowned. My
sins are those stinging thongs,
with which his most pure body
(the

(the proper temple of Divinity) was scourged. A cruel *wild beast* hath *torn in picces* the heavenly Joseph, and embrewed his coat with his blood : I miserable sinner am that wicked beast : for my sins did make an assault, and rush upon thy most beloved Son. If thy most obedient Son is so vexed and troubled for other mens sins : what cause hath the undutifull and disobedient servant to fear in regard of his own sins ! The wounds of my soul must needs be great indeed and mortal, when as thy only begotten Son is so miserably smitten for to cure them. The disease of my soul must needs be great indeed and mortal, when as the heavenly Physician, and life it self, doth die upon the cross to cure it. I see the torment of his most holy soul : I hear the miserable exclamation of my most holy Saviour upon the cross. For me it is he is so vexed : it is for my sins that he complaineth *that he is forsaken*

saken of God. If the weight of other mens sins doth so exceedingly press the Almighty Son of God, that it wrings from him a bloody sweat: How intolerable shall the anger of God be, and how unmeasurable shall be his wrath against the unprofitable servant! O thou dry and unhappy wood, that hast always served as a slave the everlasting fire of hell! What must thou fear when thou seest these things come to pass in the green wood! Christ is the green tree: In the root of his divinity, in the love of his humanity, in the boughs of his virtues, in the leaves of his holy words, and in the fruit of his good works. He is the cedar of chastity, the vine of joyfulness, the palm of patience, and the olive of mercy. But if the fire of the divine anger inflames this green tree of life: How much more shall it consume the sinner like dry wood for his unfruitfull works! In what capital and bloody letters are

my sins ingraven in the body
of Christ ! How conspicuous, O
thou most just God, is thine anger
against mine iniquities ! How
taight must that captivity needs
be in which my soul was held, when
so precious a ranfome was paid for
my delivery ! How great must the
stains of my sins needs be, when
rivers of bloud flow down from the
body of Christ to wash them away !
O thou most just God, and yet most
mercifull Father, consider what in-
dignities thy Son hath suffered for
me, and forget the wicked works of
me thy unworthy servant ! Behold
the profundity of his wounds, and
overwhelm my sins in the pro-
found sea of thy mercy ! *Amen.*

The second part.

Of thanksgiving for benefits.

The Argument.

The meditation of Gods benefits doe gather out of the garden of nature, and of the Church, sundry and these most fragrant flowers of divine gifts: and recreating it self with the odour thereof offereth again to God the sacrifices of the lips, for a favour of sweet smell. Now the immense and innumerable benefits of God may be divided according to three articles of our Christian faith; God hath created, redeemed, and sanctified us. He beaped his benefits on us in this life, and hath promised greater unto us in the life that is everlasting. He confers upon us the gifts of the mind, of the body, and of fortune, which we call external goods. He preserveth us from evil, and conserveth us in good. That which is past he covereth, that which is to come he governeth. His private blessings are more then his positive. In brief we can neither in word express, nor in thought conceive the number and dignity of Gods benefits, which will afford unto us hereafter in the world to come, most plentiful matter of eternal praise and thanksgiving.

PRAYER I.

He giveth thanks for our forming in the womb, and for our nativity.

Almighty, eternal God, Father, Son, and holy Ghost, I give thanks to thee, I praise thee, I glorifie thee: because thy hands have fashioned me, and made me, wholly round about. Thou formedst me like clay in my mothers womb. Thou didst draw me like milk. Thou didst curdle me like cheese. With flesh and skin hast thou covered me, and compacted me together with bones and sinews, thou hast given me life and mercy, and thy visitation hath preserved my spirit. This thy great mercy bestowed upon me I will celebrate with perpetual praises. Thy goodness I will sing of in continual songs. Thou didst protect me in my mothers womb. I will confess unto thee for I am wonderfully formed: Marvelous are thy works, and that my soul knoweth right well. My bones are

not hid from thee, which thou didst
make in secret, and deckedst me with
divers members in the lower parts
of the earth. Thy eyes saw me yet be-
ing imperfect, and in thy book were
all my members written, which day
by day were fashioned when as yet
there were none of them. How pre-
cious unto me are thy thoughts, O
God! how great is the sum of
them! If I go about to reckon
them, I find them multiplied above
the sands of the sea. Thou didst
shew thy mercy unto me before I
understood it: Thou didst prevent
me with thy blessings before I did
desire them; Thy bounty did
embrace me on every side before
I could give thanks for it. Thou
art he who not onely didst form
me wonderfully in the womb, but
also didst take me out: Thou art
my hope even from my mothers
breast: Out of my mothers womb I
was cast upon thee: Thou art my
God from my mothers womb. As
often as I think upon many that
have

have been extinct, and never came to the light of this life: so often I admire and praise thee for thy mercy, which brought me out of that prison into the theatre of this world safe and sound. How many years are past in which I was not, and yet thou didst erect for me this house of my body, and didst bring me out of that bottomless pit, and the darkness of my mothers womb! Thou gavest unto me a reasonable soul: Thou madest me a man, not a stone, or a serpent. To thee, O my God, for this thy mercy be honour and glory, for ever! *Amen.*

PRAYER II.

He renders thanks for our sustentation.

I Render thanks unto thee, Almighty and mercifull God, for that thou hast sustained me from the very first days of my life. Naked I came into this world, and thou cover'dst me most graciously.
Hungry

Hungry I entred into this world, and thou hast hitherto fed me most bountifully. In thee I live, move, and have my being: Without thee I fall again into nothing, and die. Through thee I bow, and move my members: Without thee I can neither be partaker of life or motion. *Thine is the sun that giveth me light*, which I see daily with mine eyes. *Thine is the air* which I draw in with continual breath. The night is thine, and the day is thine, whose intercourses serve for my labour & rest. *Thine is the earth*, whose fruits do nourish me most plentifully. Every creature in heaven, air, earth, and sea is thine, and is appointed for my use and service. *Silver is thine, and gold is thine*. Whatsoever is necessary for the sustentation of this my present life, all that I receive from thy most liberal and bountifull hands. O God how liberal art thou to mankind! All things thou createdst long ago for the

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use of man : All things thou
dost as yet preserve for the good
of man. Whatsoever thou of thine
infinite goodness, affordest to the
other creatures thou affordest also
unto me ; for as much as thou dost
wonderfully form, furnish, and
conserve them for my sake. Some
of the creatures serve to obey me ;
some to nourish me ; some to cloth
me ; some to cure me ; some to
chastise me : But all of them to
teach and inform me. Who can
reckon up those divers kinds of
nourishment, which thou hast crea-
ted, and dost as yet produce out of
the earth unto this day to nourish
us ? Who can enumerate those di-
vers species of herbs which thou
dost every year cause the earth to
bring forth to cure us ? Who can in
words comprehend those sundry
kinds of living creatures, which
were made for mans use, and do
yet all serve him ? To thee be
praise and honour for ever who
art the Greatour and Conserver
of

of all things! Without thee the true sun, I should vanish away as doth the shadow: Without thee the true life, I should presently depart out of this life: without thee the true being, I should suddenly fall to nothing. To thee only is due, that I live, move, and have my being. Therefore to thee alone will I live and adhere for ever. *Amen.*

PRAYER III.

He renders thanks for our redemption wrought by Christ.

I Ow unto thee, O eternal and Almighty God, most hearty thanks for that thou hast created me when I was nothing: But much more for that thou hast redeemed me when I was lost & condemned. I did hang in the jaws of hell; and thou didst pluck me out by the blood of thy son. I was the slave of Satan: but thy grace hath delivered me out of the power of the

the devil, and translated me into the kingdom of Christ. I ow my self wholly unto thee: because thou createdst me wholly. My tongue ought always to praise thee; because thou gavest it unto me. My mouth ought always to set forth thy praise: because the air and breath which it draws is thine. My heart ought always to cleave unto thee with perpetual love: because thou didst form it. All my members ought to be ready for thy service: because thou didst wonderfully frame them, how many and how great soever they be. But if I ow my self wholly unto thee, because thou createdst me: What shall I repay unto thee for redeeming me out of slavery and captivity! The lost sheep thou hast delivered out of the claws of the infernal wolf. The fugitive slave thou hast plucked out of the prison of the devil. The lost goat thou hast sought out with great carefulness. In Adam I fell

fell, and thou hast erected me : In *Adam* I was captivated in the bonds of sin, but thou hast set me at liberty : In *Adam* I was lost, and again thou hast saved me. What am I worm that thou shouldest be so solicitous for redeeming me ? What am I worm that thou shouldest be so prodigally bountifull for saving me ? If thou hadst altogether cast off our first parents after their fall, and hadst thrown them with all their posterity out from the presence of thy glory into the lowest pit of hell, there is none of us could justly complain of any wrong done unto him : For they had received, and we had received for our deeds a just reward. What else could we have desired or expected from thee who createdst us after thine own image, and furnishedst us with power and sufficiency to have kept our innocency. But in this thou didst manifest thy incomprehensible and unspeakable love towards us,

in that thou didst promise unto our first parents after their fall, thy Son for their Redeemer, and in the fullness of time didst send him unto us, to call us from death to life, from sin to righteousness, and from the infernal pit unto celestial glory. O thou lover of man, whose delight is with the sons of men, who can worthily set forth the praise of thy love to man? Yea who can in mind conceive the worthiness thereof? These are the incomprehensible riches of thy goodness: This is the infinite treasure of thy gifts, which the slenderness of our capacity and understanding cannot conceive. Was a servant so dear unto thee, that thy Son must be delivered to death for his redemption! Was an enemy so much to be beloved, that thou shouldest appoint thy most beloved Son to be his Redeemer! My soul is astonished with the very consideration of this thy goodness, and doth wholly turn and dis-

426 *Gerards daily* part 1.
dissolve it self into the love of
thee. *Amen.*

PRAYER IV.

*He rendereth thanks for the incarnation
of the Son.*

I Render thanks unto thee, Jesu
Christ, thou alone Mediatour
and Redeemer of mankind, for
that thou hast in the fulness of
time personally united unto thee
the true humane nature, and hast
vouchsafed to be born of a Virgin.
How great is thy love to man, in
that thou didst not assume the na-
ture of angels, but the seed of Abra-
ham! How great is the mystery of
godliness, that thou being very
God wouldst be made manifest
in the flesh! How great is the in-
clination of thy pity that descen-
ding from heaven for my sake, thou
hast endured to be born of a Vir-
gin! For me most vile creature,
Creatour almighty, thou art
become man. For me most abject
servant, most glorious Lord,
thou

thou hast put on the shape of a
servant, that by taking flesh upon
thee, thou mightest set my flesh at
liberty. *To me thou art born:* What-
soever celestial good therefore
thou bringest with thee in thy
nativity shall be mine. *To me thou
art given:* And therefore all things
with thee. My nature in thee is
more glorified, then it was in A-
dam dishonoured. For thou dost
assume it into the unity of thy
person, whereas it was weakned
with accidental corruption onely
by Satan. *Thou art flesh of my flesh,
and bone of my bone.* Thou art my
brother: And what canst thou
deny unto me, seeing thou art
most nearly joyued unto me in
the same flesh and affection of
brotherly love? Thou art the
Bridegroom, who according to the
good pleasure of thy heavenly
Father, hast coupled unto thee by
a personal league the humane
nature as a spouse: To the joy of
those nuptials I do proclaim and
thank-

thankfully acknowledge that I my self am invited. I wonder now no more that the heaven, the earth, the sea, and all things that are in them were made for man by God, seeing that God himself would for man become man. Thou canst not utterly divorce me, and cast me away from thee, seeing that thou canst not deny that thou art a man and therefore my brother. Thou canst not altogether forget me, because thou hast graven me in *thine own hands* : For the very communion of the flesh doth daily and continually put thee in mind of me. Thou canst not altogether forsake me seeing that it hath pleased thee to conjoyn unto thee the humane nature in a most near bond of personal union. Although therefore my sins do hinder me, yet the communion of nature doth not repell me. I will adhere wholly unto thee, because thou hast wholly assumed me wholly. *Amen.*

PRAYER V.

He renders thanks for Christs passion.

Ow great thanks do I ow un-
to thee, O molt holy Jesu, for
that thou hast taken upon thee
the punishment of my sins, and
endured hunger, thirst, cold,
sickness, reproaches, persecution,
scowls, poverty, bonds, whips,
licking of thorns; yea, and that
most bitter death of the cross for
me sinner! How great is the flame
of thy love, which forced thee of
thine own accord to throw thy
self into that sea of passions, and
that for me most vile and unthank-
full servant! Thy innocency and
righteousness made thee free
from all sufferings: But thy infi-
nite and unspeakable love made
me debtor and guilty in my
sin. It is I that trespassed, and
thou makest satisfaction. It is I
that committed rapine, and thou
makest restitution. It is I that
sinned, and thou undergoest the
punishment. O Jesu most benigne, I

acknowledge the bowels of thy
mercy and the fiery heat of love.
Thou seemest to love me more
then thy self, seeing thou deliver-
est up thy self for me. O most in-
nocent Jesu, what hast thou to do
with the sentence of death? O thou
most beautifull amongst the sons
of men, what hast thou to do with
spittings upon thee? O thou most
righteous, what hast thou to do
with whips and bonds? These
things belong not unto thee: They
are all due unto me: But thou of
thine unspeakable love didst de-
scend into the prison of this world,
and take upon thee the shape of a
servant, and most willingly under-
go the punishment that was due
unto me. I was for my sins to be
adjudged to the lake that burneth
with everlasting fire: but thou by
the fire of love being burnt upon
the altar of the cross, doest free
me from it. I was to be cast away
for my sins from the face of my
heavenly Father: And thou for

thy sake complaineſt that thou art
forſaken of thy heavenly Father.
was to be tormented of the devil
and his angels for ever : And thou
with thine infinite love doſt deliver
thy ſelf unto the miniſters of Sa-
tan to be afflicted and crucified
for me. As many instruments as I
witneſſe of thy paſſion, ſo many tokens
do I ſee of thy love towards me :
for my ſins are thoſe bonds,
theſe whips, and thoſe thorns
which afflicted thee, all which of
thine unſpeakable love thou en-
duredſt for me. Thy love was yet
not ſatiſfied with taking my fleſh
upon thee : but thou wouldeſt
make it as yet more manifeſt by
that moſt bitter paſſion of thy ſoul
and body. Who am I moſt mighty
Lord, that, for me diſobedient
ſervant, thou thy ſelf wouldeſt
become a ſervant ſo many years ?
Who am I, moſt beautifull bride-
groom, that for me the moſt filthy
vaſſal of ſin, and whore of the
devil, thou haſt not refuſed to die ?

Who

Who am I most bountifull Creatour, that for me most vile creature, thou hast not been afraid of the passion of the cross? I am to thee most loving Bridegroom, the true spouse of blood, for whom thou dost pour forth such plenty of blood. I am to thee, most beautiful Lily, a thorn indeed that is full of prickles. It is I that laid upon thee a heavy and sharp burden, with the weight whereof thou wast so squeezed, that drops of blood did distill abundantly from thy sacred body. To thee, Lord Jesu, my alone Redeemer and Mediatour, for this thine unspeakable love will I sing praises for ever. *Amen.*

PRAYER VI.

He renders thanks for our calling by the word.

Unto thee, O Lord my God, is most due, all praise, honour and thanksgiving, for that thou wouldest by the preaching of thy word

and make manifest unto us that
thy Fatherly will and determinate
counsel concerning our salvation.
In nature we are darkness, we sit
in darkness and in the region of the
shadow of death: But thou by the
most clear light of the Gospel dost
dispell this darkness. In thy light
we see light; that is, in the
light of thy word we see that true
light that lighteth every one that
cometh into this World. What use
were there of a treasure that is hid,
and a light that is put under a bu-
cket? I do therefore declare with
thankfulness that great benefit, in
that thou hast by the word of thy
Gospel revealed unto us that trea-
sure of benefits in thy Son. How
beautiful are the feet of those
that bring good tidings, and tell of
salvation? This peace of consci-
ence, and salvation of the soul, by
the preaching of the Gospel thou
dost yet declare unto us, and call
unto the kingdom of thy Son.
We are led into the by-paths of er-
rors,

rours, as it were a weak and miserable sheep : But thou hast called me into the way again by the preaching of thy word. I was condemned and utterly lost : But thou in the word of thy Gospel dost offer unto me the benefits of Christ, and in the benefits of Christ, thy grace ; and in thy grace, remission of sins ; and in remission of sins, righteousness ; and in righteousness, salvation and life everlasting. Who can sufficiently in words express the bowels of thy mercy ? yea, who can in mind conceive the greatness, and the riches of thy goodness ? The *mystery* of our salvation kept secret from eternity, but the manifestation of thy Gospel thou dost lay open unto us. Then counsels which thou hadst concerning our peace before the foundations of the world were laid : thou dost reveal unto us by the preaching of thy word which is our *lantern unto our feet*, whiles we goe through

through this darksome valley into
everlasting. What had it pro-
fited us to have been born, unless
Christ thou hadst delivered us
when we were captivated through
gospel? what had it profited us to
be redeemed, unless thou
hast by the word declared unto
us the great benefit of our redem-
ption? Thou dost spread forth
thy hands unto us all the day. Thou
knockest at the gate of our heart
every day, and callest us all unto
thee by thy word. O Lord most
merciful, how many thousand
great numbers of men do live in the
goodness of Gentilism, and in
salvations, and have not seen that
light of thy heavenly word which
gospel bounty hath granted us of all
Thou most unthankfull! Alas,
how often through our contempt
of unthankfulness do we deserve
that thou shouldst take from us
the candlestick of thy word: But
thy long patience dost
wait as if thou sawest not our
rough

sins; and of thy unspeakable mercy
 dost yet continue unto us the
 most holy p'ledge, and most pre-
 cious treasure of thy word. For
 which thy great benefit we render
 unto thee eternal thanks, and
 humbly beseech thee to continue
 it still unto us. *Amen.*

PRAYER VII.

*He renders thanks unto God for the ex-
 pectation of our conversion.*

I Render unto thee most men-
 full Father, immortal thanks,
 that thou wouldest with so great
 patience and long suffering expect
 my conversion; and hast brought
 me out of the path of sin unto the
 fellowship of thy kingdom. How
 great is thy long-suffering, that
 thou hast not cast me away from
 thy face and thrust me down into
 everlasting torments, whereas
 I have deserved it a thousand times.
 How many thousands hath death
 prevented before they could attain
 unto true repentance! How many
 sinners hath the devil made ob-

that they might not obtain
forgiveness of their sins! There
is no distinction in nature be-
tween me and them; onely thy
goodness and long suffering: My
penance was no less then theirs;
thy grace did abound. Thy
mercy strove with my misery: I
went on in my sin; and thou didst
wait on in thy mercy: I deferred my
conversion; and thou didst defer
my punishment: I went astray;
and thou didst call me: I refused
to come; and still thou didst ex-
pect me. This thy goodness, most
indulgent Father, I cannot extoll
with sufficient praises. This thy
long patience most mercifull God,
I cannot recompense with any
merits. Thou didst preserve me
from many sins, whereinto the
corruption of the flesh, the deceit
of the world, and the perswasion
of the devil would have thrown
me headlong as well as others.
Neither hast thou onely kept me
from falling into sin; but also

thou hast most graciously expected my
conversion from sin, into which
I had fallen. I find thee more me-
ciful than I am sinfull; I sinned
and thou madest as if thou didst
not see it: I contained not my
self from wickedness; and yet thou
didst abstain from punishment.
thou didst long time prolong my iniqui-
ty; and thou didst prolong thy
pity. What were then my defenses?
Surely evil, and the worst of evils
to wit my sins, many in number,
most grievous for weight, and de-
testable for variety. Therefore
to thy grace and bounty alone
I attribute it, that thou hast so
long expected my conversion, and
delivered my soul out of the snare
of sin. To thee, O Lord, be praise
honour, and glory, for ever and
ever. *Amen.*

PRAYER VIII.

He renders thanks for our conversion.

I Render thanks unto thee, my
God, for that thou hast conver-

my heart that was hard, and
not how to repent, and for
thou hast taken from me my
heart, and given me an heart
flesh. I had of my self power
to sin; but I had not of my self
power to rise again to repentance,
I could go astray of my self: but
I could not return again into the
way without thee. For even as he
that is born crooked from his mo-
ther's womb, cannot be made
straight by natural means, but
only by divine and supernatural
power: So my soul being by na-
ture crooked and prone to sin, and
the love of earthly things, could
by no humane power, but thy
grace only, be rectified, and lifted
up to the love of thee, and hea-
venly things. I could deform my
self by my sins most foully: But
thou onely couldst reform me. As
the Ethiopian cannot change his
skin, nor the leopard his spots: So
never can I do that which is good,
being by nature addicted unto the

love of that which is evil. Thou my God didst convert me, and I was converted; and when I was converted, then I repented; and when I was instructed, then I smote my thigh. I was dead in sin: And thou didst quicken me. As much power as a dead man hath to raise himself: so much had I to convert my self; unless thou hadst drawn me, I had never come unto thee; unless thou hadst stirred me up, I had never watched unto thee; unless thou hadst illuminated me, I had never seen thee. My sins were more sweet unto me then honey and the honey comb: but I am to thank thee, that now they are sharp and bitter unto me; for thou hast given me a spiritual tast. The works of virtue were more bitter unto me then gall and aloes: but I am to thank thee that now they are become pleasant and sweet; for thou hast by thy Spirit changed the corrupt judgement of my flesh: I went astray as a sheep

that is lost, and declined to the way of iniquity : But thou, which art the good shepherd, hast found me out, and brought me again unto the flock of thy saints. It was late ere I knew thee ; for there was a great and darksome cloud of vanity before mine eyes, which would not suffer me to see the light of the truth : It was late ere I saw the true light : because I was blind and loved blindness, and walked through the darkness of sin, into the darkness of hell : But thou hast illuminated me ; thou soughtest me, when I sought not thee ; thou calledst me, when I called not upon thee ; thou convertedst me, when I was not converted unto thee ; and thou saidst with a most powerfull voice, Let there be light in the inward parts of his heart, and there was light ; and I saw thy light, and I knew mine own blindness. For this thy immense and infinite benefit, I will praise thy name for ever and ever.

Amen,

V 5 .

PRAY.

PRAYER IX.

He renders thanks for the forgiveness of sins.

I Ow and render unto thee, eternal and mercifull God, great thanks, for that thou hast not rejected me when I came unto thee, but didst most readily receive me, and most mercifully forgive me all my sins. I was that prodigal son, most indulgent Father, I was that prodigal son, that by living riotously wasted his Fathers substance: For I have defiled the gifts of nature; I have refused the gifts of grace; I have deprived my self of the gifts of glory. I was naked and destitute of all good things: and thou coveredst and enrichedst me with the robe of righteousness: I was lost and condemned: and thou of thy free grace hast bestowed upon me eternal salvation. Thou of thine ardent mercy didst embrace me and kiss me, in sending thy most beloved Son, that is in thy bosome; and

and thy holy Spirit, which is the
kiss of thy mouth, as ample wit-
nesses of thine infinite love. Thou
clothedst me with my first robe,
in restoring me my former inno-
cency. Thou gavest me a ring for
my hand, by sealing me with thy
Spirit of grace. Thou didst put
shoes upon my feet by arming me
with the Gospel of peace. Thou
killedst the fat calf for me, by de-
livering thy most dear Son to
death for me. Thou didst cause me
to feast and make merry, by resto-
ring the joy of heart, and the true
peace of conscience unto me. I was
dead ; and through thee I was
restored to life : I went astray ;
and through thee I came again in-
to the way : I was consumed with
poverty ; and through thee I en-
tered again into my former posses-
sion. Thou mightest in thy just
judgement have rejected me, seeing
that I was polluted with so many
sins, covered with so many offen-
ces, and corrupted with so many
in-

iniquities : But thy *mercy* did abound above my sins ; thy goodness was greater then mine iniquity. How often have I shut the gate of my heart when thou didst knock : Therefore when I knocked thou mightest most justly have shut the door of mercy against me. How often have I stopped mine ears, that I might not hear thy voice ! Therefore when I sighed unto thee, thou mightest most justly have stopped thine ears, and not hearkened unto my voice. But thy grace was more abundant then all my sin and transgression. Thou didst receive me with *thy hands spread forth*, and put away mine iniquities as it were a cloud, and *cast all my sins behind thy back*. Thou remembrest my sins no more, but receivest me into the most ample bosom of thy mercy. For this thy inestimable benefit, I will give thanks unto thee for ever. *Amen.*

P R A Y.

PRAYER X.

*Presents thanks unto God for conser-
ving in us that which is good.*

TO thee, Lord, be honour and
glory, and blessing, and thanks-
giving: for that thou hast not
only in mercy received me upon
my repentance: but also hast en-
abled me to abstain from sin, and
live more reformedly. What should
it profit a man, to be free from his
sickness, and presently to fall into
a worse relapse? What should it
profit, to be absolved from sins
past, unless grace be conferred to
lead a godly life? Thou, God
most faithfull, hast shewed all the
parts and offices of a faithfull and
skilfull Physician in the cure of
my soules wounds. My wounds
were dead'y, and thou didst cure
them by the wounds of thy Son:
But there was cause to fear, that the
wounds that were healed might
wax raw again: And thou by the
grace of the holy Spirit, as it were
a fomentation, hast hindered it.
How

How many be those that after remission of sins obtained, return again to their former course of life, and reiterating their sins, more grievously offend God ! Alas, how many do we see, that being freed from the yoke of sin, return to their former captivity, and being brought out of the spiritual Egypt, look back again to the pots ! *They have fled from the pollutions of the world, by the knowledge of Christ, and do wallow again in the same, by repeating the former conversation of their most wicked life. They were freed out of the bonds of Satan by their conversion, and again are held entangled in the same, by the delusion of wicked spirits : Surely, their latter end is worse then their beginning : And it had been better for them never to have known the way of righteousness, then having known it, to turn away from the path of the holy commandments which were delivered unto them. These are the*
dogs

legs that return again to their vomit; and sows that after their washing wallow again in the mire. Whatsoever hath happened unto them, might have happened unto me; but that it hath pleased thee by the power of thy grace, and the efficacy of thy holy Spirit, to enable me to continue in that which is good. The same wicked spirit that vanquished them, assaulted me: The same world that seduced them, enticed me: The same flesh that overcame them, allured me. Onely thy grace protected me against their assaults, and furnished me with power sufficient for victory: *Thy strength was powerfull in my weakness*: From thee the strength of the Spirit descended, with which I was enabled to bridle the assaults of the flesh. Whatsoever good there is in me, it descends all from thee, who art the fountain of all good: for in me by nature there is nothing but sin. Therefore as many good works as

I

I find in me, which notwithstanding are impure and imperfect, by reason of my flesh; so many gifts they are of thy grace, I must needs confess. For this thine inestimable gift conferred upon me, I will give thee thanks for ever. *Amen.*

PRAYER XI.

He renders thanks for all the gifts of the soul and body, and for external goods.

I Render unto thee, eternal and mercifull God, as it is most due, eternal thanks: for that thou hast not onely made me a body and a soul; but moreover hast furnished me with sundry gifts of the soul and body, and also with external goods. Thou which art wisdom it self, *teachest man all knowledge*: If therefore I know any good, it is a demonstration of thine abundant grace towards me. Without thy light, my mind is darksome: Without thy grace, my will is captive, if there be in me either any wit or prudence, it is all to be attributed

to thy clemency. Wisdom
is the eye of the soul, and divine
grace is the eye of wisdom. What-
soever we know, we know either
by the light of nature, or by the
revelation of thy word: But from
thee, O thou light of eternal
wisdom, doth the illumination
of nature spring: From thee also
doth the revelation of the word
come: Therefore whatsoever we
know, descendeth unto us as thy
gift. Thou, O indeficient foun-
tain of life, art my life and the
length of my days. Thou, O
eternal health it self, art the
strength of my body, and the vi-
gour of my virtue. *Man liveth not
by bread onely, but by every word
that proceedeth out of thy mouth:*
So then man is not preserved in
health and strength by bread on-
ly; neither is he preserved from
diseases by physick onely: but by
every word that proceedeth out of
the mouth of God. Tranquillity
of the mind preserveth the health
of

of the body : And true godliness begetteth tranquillity of the conscience. From thee, O thou chief good, all true godliness, all tranquillity of the mind without disturbance, and all wished for health of body doth come. Moreover, whatsoever external good I do possess, all that I ow unto thy liberality and bounty. A crust of bread is not due unto my deserts: How much less then are all these external goods which thou dost heap upon me ? They are called indeed the gifts of fortune : But they are in deed and in truth the gifts of thy grace. There is nothing more blessed then to do good, and to be liberal to others : and thou hast made me partaker of this blessedness, by bestowing liberally these outward goods upon me. Thou hast sowed in me the seed of thy grace, that from thence there may arise to others an harvest of liberality and beneficency. Thou hast committed many things

things unto me, as unto a steward, that I might have wherewithall to do good to my fellow-servants. From thee the fountain of all good there descends upon me streams of goods: Whatsoever I am, whatsoever I possess, whatsoever I bestow, depends all, I confess, upon thy bounty. For this thine inestimable mercy, I will give thee thanks for ever. *Amen.*

PRAYER XII.

He renders thanks for the sacrament of Baptism.

TO thee, O eternal and merciful God, Father, Son, and holy Ghost, I render humble thanks, for that thou hast washed me in the holy laver of baptism from all my sins: and for that thou hast received me into the covenant of grace, and made me an heir of everlasting life. I acknowledge it is thy gift that I was born of Christian parents, and

and by them brought unto this heavenly fount. How many thousands of infants are born in Gentilism; and without this sacrament do die in their sins! There is no difference in nature between me and them: Onely thy superabundant grace hath made a difference. I was joyned with them in communion of sin: But I was separated from them by participation of thy grace. How great is this thy goodness, that thou didst find me, when I sought thee not; that thou didst hear me, before I asked; that thou didst open unto me, before I knockt. This thy mercy exceeds all praise, yea and all admiration. I was baptised in thy holy name, thy name for me was called upon: Therefore I am received into the heavenly family, being made the Son of my heavenly Father, the brother of Christ, and the temple of the holy Ghost. This is an holy and heavenly layer; In it therefore I
am

am washed and purged from all my uncleanness. It is the laver of regeneration and renovation: By it therefore I am regenerated and renewed by the grace of the holy Ghost. Whatsoever Christ my Saviour merited by his most holy obedience, and by the effusion of his most precious blood; of all that he hath left the saving fount of baptism as a p'edge. Therefore the conferring of baptism, is the besprinkling of the blood of Christ. That precious blood of Christ doth make me clean from all my sins; and makes me whiter then snow in the sight of God. O eternal God, thou hast made an eternal covenant with me in baptism; unto which I have always recourse by true and serious repentance. Thou hast betrothed me unto thee for ever in judgement and righteousness, in grace and mercy: Thou hast given me an earnest and pledge of thy Spirit in baptism: Therefore thou

thou wilt not cast me away from thy face: but being mindfull of thy promise, thou wilt lead me into the joyes of the celestial marriage. As at the baptism of Christ my Mediatour and head *the heavens were opened*; So by the communion of the same baptism thou hast opened unto me the gate of paradise. As at the baptism of Christ, the holy Ghost descended upon him, and a voice from heaven did testifie that he was the beloved Son of God: So by the same communion of the same baptism, I am made a partaker of the holy Ghost, and adopted to be a Son of God. For which inestimable benefit, I will give thanks unto thee, my God, for ever. *Amen.*

PRAYER

PRAYER XIII.

He renders thanks for the sacraments of the Lords supper.

How great thanks do I owe unto thee, most high God, for that in the most sacred mystery of the supper, thou dost feed me with the body and blood of thy Son! What is there in heaven or in earth of more price and excellency, then that body which is united to thy Son personally? What more certain testimony and pledge of thy grace can there be, then the precious blood of thy Son poured out for my sins, on the altar of the cross; The very price of my redemption thou bestowest upon me, that I may have a most certain testimony of thy grace towards me. As often as I fall through my sins from the covenant of baptism: so often by true repentance, and the saving use of this supper, I am restored unto it again. It is a Sacrament

of the new Testament. and it al-
ways enriches me with new gifts
of the Spirit. In this body life it
self dwells, and therefore it refresh-
eth me, and quickneth me unto
everlasting life. By the effusion of
this blood, satisfaction is made
for our sins: And therefore by
the drinking thereof, the remis-
sion of my sins is confirmed
unto me. Christ saith it, Truth
it self saith it; *Whosoever shall
eat my flesh, and drink my blood,
shall have eternal life, and I will raise
him up at the last day, that is, to the
life of glory.* For this is the bread
of life which descended from hea-
ven, that whosoever shall eat there-
of may not die, but have ever-
lasting life. It is the eating by faith
that Christ so commends, which
must needs be added unto the sa-
cramental eating, that so that
which was appointed to life may
be received by us unto life. I come
therefore with true faith unto this
Heavenly Banquet, being firmly
per-

perswaded, that the body which I
eat, was delivered unto death for
me, and the bloud which I drink,
was poured forth for my sins.
I cannot in any wise doubt of the
remission of my sins, when as
it is confirmed by the participation
of the price which was offered for
my sins. I cannot in any wise
doubt of Christ his dwelling in
me, when he seals unto me the
same by the communion of his bo-
dy and bloud. I cannot in any wise
doubt of the assistance of the holy
spirit, when my infirmity is
strengthened with such safeguard.
I am not afraid of Satans assaults,
when as this angelical food doth
make me strong to fight. I am
not afraid of the allurements of
the flesh, when as this quickning
and spiritual food doth corrobo-
rate me by the virtue of the Spi-
rit: These taken and drunk do
make Christ to dwell in me, and
me in Christ. The good shepherd
will not suffer the sheep that is fed

with his own body and bloud, not
 be devoured by the infernal wolf.
 Neither will the power of the Spirit
 suffer me to be overcome by
 the weakness of the flesh. Thank
 thee, O Saviour most benign, for
 praise, honour, and thanksgiving
 for ever and ever. *Amen.*

PRAYER XIV.

*He renders thanks to God, for preserving
 us from sundry evils.*

TO thee, O eternal and merciful
 God, I render eternal thanks
 for that thou hast hitherto pre-
 served me from infinite evils and
 dangers, and hast kept me safe
 the guard of thy holy angels. Thy
 privative blessings, by which thou
 dost keep me from evil, are more
 in number than the positive,
 which thou dost conferr good
 on me. As many evils of soul and
 body as I see in others, so many
 tokens do I see of thy mercy
 ward me: For my deliverance

from those evils is to be attributed
due onely to thy goodness.
How great is the power of the de-
vil! How great is his subtilty! As
therefore as that malignant
and most subtil spirit, and our
most potent adversary doth la-
bour to do us any mischief; so
when by the buckler of thy benign-
ty, and by the guard of thy holy
angels being protected, I have
been able to escape his nets. But
who can reckon up the treacherous
 assaults and invasions of the devil?
Who can therefore reckon up the
proofes of thy bounty? When I
sleep by night, the eye of thy pro-
vidence doth watch over me, that
the infernal enemy which goeth
about like a roaring lion, may not
be able by his strength and subtil-
ty to oppress me. When by day
the devil by his tentations doth see-
d to overcome me, the strength of thy right
hand doth most bountifully com-
fort and strengthen me, that the
crafty tempter may not allure

me into his snares. When an innumerable host of evils hang over my head, thy blessed angels encamp about me like a fiery wall. There is no creature so vile, so weak, and so little, of which I do not stand in danger many ways. How great and immense a benefit is it therefore, that thy providence doth preserve me safe from them. My soul is prone to sin, and my body to falling: Therefore, O Lord most benign, my soul thou governest by thy blessed Spirit, and my body by thy angelical buckler: For thou hast given thy angels charge over me to keep me in my ways, and to bear me up with their hands, that I dash not my foot at any time against a stone. Thy mercy I attribute it that I am not consumed. New dangers compass and environ me about every day: Thy mercy is therefore renewed unto me every morning. Thou dost neither slumber nor sleep. O thou faithfull and watchful

keeper of my soul and body : Thy
face is the shadow on my right
hand, that the noon-tide rays of
open and violent persecution strike
me not, nor the darkness of the
night cause me to fall into the se-
cret and hidden snares of the de-
vil. Thou dost keep my ingress ;
thou dost direct my progress ;
thou dost govern my egress : For
which thy great benefits, I will sing
praises unto thee for ever. *Amen.*

PRAYER XV.

*Render thanks for the promise of e-
verlasting salvation.*

Render thanks unto thee, hea-
venly Father, for that thou hast
not onely given me free remission
of my sins, and the inward re-
newing of the Spirit, but also an
assured promise of everlasting sal-
vation. How great is thy good-
ness, that to me poor miserable
man, and a sinner, having had so
often experience of thy mercy,
thou hast given boldness to hope

even after heavenly things, and to conceive an assured hope of habitation in the everlasting mansions of thy heavenly house ! The goods of that true and everlasting life are so great, that they cannot be measured; and so many, that they cannot be numbred ; So far extended, that they cannot be termed, and of such price that they cannot be valued. How great therefore is thy goodness and bounty to me undeserving wretch, in that thou dost in the prison and work-house of this life make me blessed in part, with an infallible promise of those goods ! That I am already saved by hope, the Apostle of the truth doth manifest : *And that hope maketh not ashamed*, it is proved by evident testimony. Why therefore is the ship of my heart, in which Christ is carried by faith, so often tossed up and down with storms and waves and doubtings ? Thou hast given unto me a promise of salvation, O God, thou
God

God of trust: How can I there-
fore any longer doubt of the cer-
tainty and immutability of thy
promise? That promise of life
comes of thy meer free will: And
therefore it depends not upon the
merit of my works. I am by faith
surely ascertained of the benefits
promised of thy grace, as I am as-
sured by the sight of mine eyes of
those which I already have. Thou
bestowest me with the body and
blood of thy Son. Thou seal-
est me by the inward testimony of
thy Spirit: What more certain te-
stimony, or more precious pledge
can there be to confirm unto me
the promise of salvation? I find in
every deed that thou *art with me in*
the troubles of this present life!
How can it otherwise be but that
I shall be with thee in that most
blessed fellowship of eternal life!
If thou bestowest upon me such
great things in the poor cottage
of this world: How much greater
wilt thou bestow in the palace of

the heavenly paradise! Whatsoever thing to be hoped for thou hast promised, is as certain unto me as all those things, which thou hast given me for my use in this world. Thy mercy and truth is strengthened and shall be strengthened over me for ever. Thy mercy did prevent me, and *thy mercy shall follow me*: It prevented me in my justification, and it shall follow me in my glorification: It prevented me that I might live piously, it shall follow me that I may live for ever with thee. Therefore I will praise and sing of thy mercy and truth for ever.
Amen.

The third Part.

Of Petitions for our selves.

The Argument.

The meditation of our own wants, doth shew, that we have of our selves no manner of spiritual good: And therefore that it becometh us to renounce all confidence in our own strength, and to flee to the aid and succour of Gods mercy, promised unto us through Christ: by this consideration of our manifold wants, our soul is lifted up unto God, and begs of him mortification of the old man, and renovation of the new, which is necessary for all those that are born again. This renovation consisteth in the conservation and increase of faith, hope charity, humility, patience, gentleness, chastity and the other virtues: And therefore we ought with serious prayer to sue unto God for it. Moreover seeing that daily we are assaulted by the flesh, the world and the devil: insomuch that our flesh solliciteth us unto the love of earthly things: the world with hatred, and Satan with his treacheries oppugnes us: We have just cause to pray daily unto the Lord of hosts, who proposeth unto us this battle, and a reward of victory, For contempt of earthly things: For denial of our selves: For con-

quest over the world: For comfort in all adversity, and true tranquillity of the mind: For victory in tentations, and preservation from the devils treacheries. And to conclude, seeing that the aid and assistance of God in the hour of death, and the day of judgement is most necessary: Therefore we must every day humbly pray for a blessed departure out of this life, and a blessed resurrection unto life everlasting.

PRAYER I.

He prays for mortification of the old man.

Most holy and most mercifull God, Father of our Lord Jesus Christ, through the same thy beloved Son, by thy holy Spirit, I humbly beseech thee, that thou wouldest be pleased to work in me a daily mortification of the old man, that according to the inward man I may in thee be strengthened. *Sin dwells in my flesh: But give thou unto me the strength of the Spirit, that I do not suffer it to reign in me. Thou dost set my secret sins before thee in the light of thy*
counse-

countenance: But set thou them, I beseech thee, in the light of my heart, that I may see them, and grieve, and humbly sue unto thee for pardon. I am not as yet altogether free from sin dwelling in me: But grant I beseech thee, in mercy, that I may be free from the guilt thereof, and from condemnation. *The law of sin in my members is repugnant unto the law of my mind which is renewed; But give unto me the Spirit of thy grace, that I may captivate the law of sin, and not be captivated by the old flesh. The flesh within me lusteth against the spirit, and the spirit against the flesh. The spirit indeed is ready, but the flesh is weak: Grant therefore unto my spirit the riches of thy strength and virtue, that it may overcome the evil concupiscences of the rebellious flesh. That whorish Dalilah with her allurements doth daily set upon me: But strengthen thou me by thy Spirit in the inward man, that*

at

at length she overcome me not. O how grievous and hard a thing is it for a man to fight against himself, that is, against his flesh ! How difficult and hard a matter is it for one to overcome a domestick enemy ! Unless in this combate thou dost arm me with thy heavenly strength, there is great fear that I shall be constrained to yield unto this enemy, by reason of her secret and hidden treacheries. Press, burn, launce, mortifie the old man. that I may escape his fawning deceit and seducement. Grant unto me that I may daily die in my self, that by the allurements of the flesh I be not separated from the life that is in Christ. Kindle in my heart the fire of the Spirit, that I may sacrifice unto thee the beloved son of all my evil lusts, and mine own will. *Flesh and bloud cannot inherit the kingdom of God; Let them therefore die in me; that I be not excluded from the kingdom of heaven. They that live*

live according to the flesh shall die :
But they which by the Spirit do
mortifie the deeds of the flesh shall
live. They that are Christs do cru-
cifie the flesh with the lusts thereof:
Therefore strike through and cru-
cifie my flesh, O Christ, thou that
wast upon the altar of the cross
pierced through and crucified for
me. Amen.

PRAYER II.

*He prays for the conservation and in-
crease of faith.*

THou hast lighted in my heart;
thou living and eternal God,
the light of saving faith : which I
humbly beseech thee of thy good-
ness and clemency, to keep and
increase. I often feel weakness of
faith, I often waver, and am tof-
sed with storms of doubts and
fears : Therefore I humbly call
upon thee with thy blessed Apo-
stles, that thou wouldst vouchsafe
to increase it. My heart propounds
unto thee a good word. *Thou
wilt*

*wilt not break the bruised reed, nor quench the smoaking flax. I carry my treasure in a vessel of clay: The torch of faith I bear about me in a brittle vessel. What else remains then, but that with serious prayers and sighs I commend it unto thy custody, and daily pray unto thee for increase of the same? In the darkness of this life and present world, make me partaker of the heavenly light of faith. Thy word is light and life: Grant unto me of thy mercy that by true faith I may stick unto thy word, and be made by thee a Son of light and life. Against all the tentations of Satan, against all oblocutions of the world, yea against the cogitations of mine own heart, let the comfort of thy word prevail in me. One word of Scripture is of more worth then *heaven and earth*, in that it is more *firm then heaven and earth*. Effect in me by thy holy Spirit, that I may firmly believe thy word, and yield my reason*

son and my senses to the obedience of faith. Thy promises are of thy meer free grace, neither do they depend upon the condition of my worth and merits: I may therefore with most assured faith rely upon them, and with my whole heart trust in thy goodness. *By faith Christ dwells and lives in my heart:* Conserve therefore in me the free gift of faith, that my heart may be and always remain the habitacle of Christ. Faith is the seed of all good works, and the foundation of holy life: Conserve, therefore most bountifull Lord, and confirm this in me, that my spiritual harvest, and dwelling, suffer no loss. Strengthen my faith; that it may overcome the world, and the prince of the world: Increase the light thereof, that it may daily cast forth more clear beams outwardly: Conserve it in the midst of the darkness of death, that it may cast a light before me to true life.

Rule

Rule me by thy holy Spirit, that I lose not this faith by consenting unto the lusts of the flesh, and taking pleasure in sin against my conscience: But confirm in me that good work which thou hast begun, that by perseverance of my faith I may obtain the inheritance of eternal life. *Amen.*

PRAYER III.

He prayeth for the conservation and increase of hope.

A Almighty, eternal, and merciful God, I beseech thee by the most sacred wounds of thy Son to uphold in me the prop of saving hope. Sometimes my heart doth wave like a ship in the midst of the sea: But grant thou unto me the safe and firm *anchour* of immoveable hope; Still the waves of tentations and doubts, thou that art the God of hope, and all consolation. As certain and immoveable as the truth of thy

thy promise is, so certain may the firmness of holy hope be in me. I rest upon thy promises : And thou wilt not leave me destitute of aid. My confidence is in thy bounty : And thou wilt not leave me destitute of comfort. I know on whom I have believed, and I am sure that he is able to keep that which is committed unto him by me, against that day. I am most certainly perswaded that thou which hast begun a good work in me, wilt also finish it untill the day of Jesus Christ. There are three things that lift me up when I am prostrate : that uphold me when I am falling : that direct me when I am wavering : to wit, thy love in my adoption ; the truth of thy promise ; and thy power in performance. This is the three-fold cord, that thou lettest down unto me into this prison, out of my heavenly countrey, that thou mayest lift me up, and draw me unto thee, unto the sight of thy glory.

glory. This hope is the anchor of my salvation: This is the way that leadeth unto paradise. The meditation of thy command makes me hope. The meditation of thy goodness suffers me not to despair of thy mercy: the meditation of mine own frailty suffers me not to hope and trust in my self, or mine own power or merit. By how much the less my hope is fastened on these frail and fluxible sands of present goods and humane aid: by so much the more solidly and certainly it is stablished upon the firm and immoveable rock of thy promise, and celestial things. Unite my heart unto thee, that I may altogether withdraw my self from the world, and cleave unto thee with all my heart. Unto thee I flee, as unto the *throne of grace*, and altar of mercy, and ark of the covenant, and sanctuary of liberty, and *the rock of my strength*, and *horn of my salvation*. In me there is nothing but sin, death, and
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condemnation ; In thee there is nothing but righteousness, life, health, and consolation. I despair therefore in my self, and I hope in thee : I am dashed in pieces of my self, and I am raised up by thee. Let tribulations be multiplied, so that thy quickning consolations be present unto me, and erect my hope. *Tribulation worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed.* In thee, O Lord, do I put my trust, let me never be confounded. Amen.

PRAYER IV.

He prays for the conservation and increase of charity.

ETernal and mercifull God, who art charity and love it self, grant unto me the riches of true and spiritual love. My heart is cold, my heart is earthy : O thou that art fire, O thou that art love it self, kindle me. My heart is hard and stony : O thou that art the
rock

rock, O thou that art love it self, soften me. My heart is full of thorns and thistles, of anger and hatred: O most gracious Father, O thou that art love it self, weed me. *I will love thee, O Lord my strength, my rock, and my tower of defence, my deliverer, my God, my buckler, and the horn of my salvation.* Whatsoever I see in the creatures either good or excellent, all that I find in thee, who art the chief good, more abundant and excellent. I will love thee therefore with all my heart above all things, in whom I know there is such plenty and excellency of all good. It is so much the better for me, by how much the more I come unto thee, then whom there is nothing better: But I will come unto thee not walking on the feet of my body, but loving thee with the affection of my heart. If I desire beauty, thou art the most beautifull of all: If I desire wisdom, thou art the wisest of all: If I de-

fire

fire riches, thou art the richest of all: If I desire power, thou art the most powerfull of all. If I desire strength, thou art the strongest of all: If I desire honour, thou art the most glorious of all. Thou didst love me from eternity: I will therefore love thee again unto eternity. Thou didst love me in giving thy self for me: I will love thee again in rendring my self up wholly unto thee. Let my heart be set on fire; let every creature seem vile unto me: Do thou onely become sweet unto my soul. It was thy will that the humane nature should be united unto thy Son by an unseparable union: How much more is it fit that my heart be joynd unto thee by an unseparable bond of love? A divine love drew thy Son from heaven to earth, tied him to a pillar to be whipt, and fastened him to the cross to be crucified: Should not as fervent a flame of love lift up my heart from earth to heaven

and bind me to thee the chief good, and that unseparably : I should offer much injury unto thee and unto my self, if I should give terrene, vile, and mean things, when thou hast so much honoured me, and given me such large promises, to the end I might love thee. From this love of thee let there arise in my heart a sincere love of my neighbour. *Whosoever loveth thee* (O thou chief good) *keepeth also thy commandments* : seeing that the doing of the work is the trial of love. Wherefore seeing that thou hast commanded us *to love our neighbours*, therefore no man loves thee sincerely, which payeth not unto his neighbour the debt of love. Whatsoever my neighbour is, he was so dear unto thee, that thou didst wonderfully create him, mercifully redeem him, and graciously call him to the fellowship of thy kingdom : In thee therefore and for thee I ought to love my neighbour, whom I see to be

be raised by thy grace and mercy to such an height of glory. Strengthen and increase in me this true and sincere love, thou that art love eternal and unchangeable.
Amen.

PRAYER V.

He prays for the conservation and increase of humility.

A Almighty and mercifull God, which art a severe hater of all pride, grant that I may be the rose of charity, and the violet of humility: that I may by my deeds of charity cast forth a good and fragrant smell, and think humbly of my self in my heart. What am I, Lord, in thy sight? Dust, ashes, a shadow, nothing. Wherefore seeing that I am nothing in thy sight, grant that I may seem to my self nothing in mine own sight. Keep down that swelling pride that was born together with my heart, that I may receive the dew of thy heavenly grace: For the streams of thy

thy grace do not flow upwards to the high mountains, but are carried downwards to the low valleys of the humble heart. There is nothing at all mine but infirmity and iniquity : Whatsoever good thing there is in me, it descends from the fountain of thy goodness unto me. Therefore I can challenge no good unto my self, seeing that there is nothing properly mine. By how much the more I think highly of thee : By so much the more I think basely of my self. Far be it from me, most gracious Lord, far be it from me, to be proud of thy blessings, and in respect of them to despise others. The treasures of thy riches thou didst depose in the chest of my heart, as many and as great as it pleased thee : God forbid that I should attribute them unto mine own worth, and ascribe them unto my self. Thou didst kindle in my heart, by thy Spirit, the fire of piety and love : Grant, I beseech thee

that I may cover it with the
 robes of humility. How little is
 the honour that by man is given
 to man! How little is the praise
 wherewith man is graced by man!
 But he, O most mighty Crea-
 tor, is great indeed, that is,
 great with thee. He that pleaseth
 thee, pleaseth the true prizer
 of things: but no man pleaseth
 thee, unless he displease himself.
 Thou art the life of my life: Thou
 art the soul of my soul: I there-
 fore resign my life and soul into
 thy hands, and with an humble
 heart cleave fast unto thee. Let thy
 highness look upon my lowness:
 let thy loveliness look upon my
 baseness. Alas! why do I so de-
 sire to be extolled in the world,
 seeing that there is nothing in the
 world to be desired? Why do I
 so much lift up my self, when as
 the yoke of sin doth so keep me
 down? Let the goad of thy godly
 love prick my heart lest it die of
 the most dangerous disease of spi-
 ritu-

ritual tumour. Let my sins which
are innumerable be always in my
sight. As for my good works, let
them be buried in oblivion. Let
the remembrance of my sins
make me more sorrowfull, then
the glory of any work that I do,
seemingly good, but indeed un-
clean and imperfect, merry and
joyfull. In thee alone do I rejoyce
and glory, who art my joy and
my glory for ever. *Amen.*

PRAYER VI.

*He prays for the gift, and increase of pa-
tience.*

ALmighty, eternall, and merci-
full God, with humble sighs
I implore thy grace, that thou wilt
grant unto me true and sincere pa-
tience. My flesh covereth after
things pleasing unto it, that is, soft
and carnal, and refuseth patiently
to endure things contrary. I be-
seech thee powerfully to repress
me this desire of the flesh, and unde-
derprop my weakness with thy

power of patience. O Christ Jesu,
thou Doctour of patience and o-
bedience, furnish me within with
thy holy Spirit, that I may learn
of thee to renounce mine own
will; and patiently to bear the
cross that is laid upon me. Thou
enduredst for me things more grie-
uous then thou layest upon me:
and I have deserved more grievous
punishments then thou inflictest.
Thou didst bear the crown of
thorns, and the burden of the
cross; thou didst sweat bloud;
thou didst tread the winepress
for me: Why therefore should I
refuse with patience to endure such
small sufferings and afflictions?
Why should I be loth to be made
conformable unto thy sorrowfull
image in this life? thou didst
drink of the brook of passions in
the way. Why then should I deny
to drink a small draught out of the
cup of the cross? I have by my
sins deserved eternal punishments:
why should not I suffer a little

in this world a fatherly correction? Those that thou from eternity before the foundations of the world were laid, didst foreknow thou hast decreed that they should be made conformable unto the image of thy Son in the time of this life. Therefore if I should not endure patiently this conformity by the cross, I should despise thy holy and eternal counsel concerning my salvation: which far be from me thy unworthy servant. It is for trial and not for denial that thou dost so exercise me with sundry calamities. As much of the cross and tribulation as thou layest upon me, so much light and consolation dost thou confer upon me; neither is my chastisement increased so much as my reward is. The sufferings of this life are not worthy of that heavenly consolation which thou sendest in this life, and that heavenly glory which thou promisest in the life to come. I know that thou art with me in trouble

trouble: Why therefore should I
 rejoyce rather for the presence
 of thy grace, then be sorrowfull
 for the burden of the cross that is
 laid upon me? Lead me which way
 thou wilt, thou best Master and
 Teacher, through thorns and
 bushes I will follow thee; onely do
 thou draw me, and make me able
 to follow thee. I submit my head
 to be crowned with thorns, being
 fully perswaded that thou wilt
 hereafter crown me with an ever-
 lasting crown of glory. *Amen.*

PRAYER VII.

*He prays for the gift and increase of gen-
 erosity and meekness.*

O Most gracious Lord, that
 dost so lovingly and kindly
 invite us to repentance, and with
 such long patience dost wait for
 our conversion: give unto me the
 riches of long suffering and meek-
 ness. The fire of anger doth flame
 in my heart, as often as I receive
 the least detriment from my neigh-

hour: Therefore I humbly pray thee, that by thy Spirit thou wouldst mortifie this sinfull affection of my flesh. What hard words and harder blows, and most hard punishments did thy beloved Son endure for me! *Who when he was reproached, reproached not again, but referred all to him that judgeth all things most righteously.* What pride is this therefore, and stubbornness in me, that I miserable and mortal dust of the earth, and ashes cannot endure a rough word, and overcome with meekness of heart the offence given me by my neighbour! *Learn of me, O learn of me, for I am meek and humble in heart;* thou criest out, O Christ. Receive me, receive me, with sighs I humbly intreat thee, into that practick school of thy Spirit, that I may learn there true meekness. With what grievous and divers sins do I offend thee, most gracious Father, whose daily pardon I stand in need of! Why there-

Therefore do I being a man, bear
 no anger against man, and pre-
 sume to ask pardon of thee, who
 art Lord of heaven and earth? were
 it not absurd for me to take no
 care upon man that is like unto
 my self, and to ask of thee, Lord,
 remission of my sins? *unless I shall*
submit unto my neighbour his offen-
ce, neither can I hope for remissi-
 on of my sins. Therefore, most
 gracious Lord, that art of much
 mercy and long-suffering, give un-
 to me the spirit of patience and
 meekness, that I do not presently
 conceive anger when my neigh-
 bour offendeth me, but that I may
 shun it, as the enemy of my soul:
 or if it steal upon me unawares,
 that I may presently lay it aside.
Let not the Sun go down upon my
wrath, lest it depart as a witness
 against me: Let not sleep seise up-
 on me whilst I am angry, lest he
 deliver me in my anger to death
 his sister. If I desire to take re-
 venge of mine enemy, why do not

I set my self against mine anger, which is my greatest and most hurtfull enemy, seeing that it kills the soul and makes me subject to eternal death? Set a watch before my mouth, and give me prudence to govern the actions of my life, that I offend not my neighbour either in word or deed. Grant that I may be unto my neighbour by the fragrant smell of my virtues a sweet senting rose; and not by offences and detraction a pricking thorn. Grant good Jesu, that I may insist in the footsteps of thy meekness, and with a sincere heart love my neighbour. *Amen.*

PRAYER VIII.

He prays for the gift and increase of chastity.

Holy God, thou which art a lover of modesty and chastity, and a severe hater of filthiness and lust, for Christ his sake the most chaste Bridegroom of my soul, I intreat thee to work and in-

increase in me true chastity inward
and outward of the soul and of the
body, of the spirit and of the
flesh; and contrariwise to extin-
guish the fire of evil concupiscence
that is in my heart. Let the holy
fear of thee wound my flesh that
I rush not headlong into the fire
of lust. Let the celestial love car-
ry my soul up unto thee, that it
leave not through inordinate love
unto the unfavoury things of the
world. Showre down upon me the
streams of thy heavenly grace, that
the flames of concupiscence may
thereby be extinguished, as fiery
darts are in the water. My soul was
created after thine image and re-
paired again by Christ: I should
offer great injury unto thee there-
fore my Creatour and Redeemer,
and unto my self also, if I should
be-black the beautifull face of my
soul with the smoke and stains of
dishonest love. *Christ dwelleth in*
my heart; The holy Ghost dwelleth
in my heart; Let him therefore re-
plenish

plenish me with the power of his grace, and the largesse of his spiritual gifts, that I may be *holy in spirit, and holy in body*. Without holiness no man shall see thee, who art the most true light: As much therefore as thy beautifull vision is to be loved and desired, so detestable and odious let the decrease and loss of chastity be unto me. *The ho'y Spirit is made sorrowfull* with the sparks of filthy speeches: How much more then with the flaming fire of lust! The very appetite of lust is full of anxiety and folly: The act is full of abomination and ignominy: And the end is full of repentance and shame. The heat thereof ascendeth up into heaven, and the stink thereof descendeth even unto hell: Why therefore should I open the door of my soul to this most filthy enemy, and receive him even into the inward chamber of my heart? Give unto me, thou God of holiness and fortitude, thou Lord of

Angels, give unto me the strength
of the Spirit, that I may over-
come that enemy which within
me fighteth against me; Grant
unto me that I may not onely
abstain from unlawfull embracings,
and outward acts of filthiness,
but also that I may be freed from
the inward flames and desires there-
of: seeing that thou dost not one-
ly require a pure body, but also a
pure heart, and dost behold with
thy most pure eyes not onely the
outwards, but the inwards also.
Crucifie in me, O Christ, thou
which wast crucified for me, my
flesh and the concupiscence there-
of, I beseech thee.

P R A Y E R IX.

*He prays for contempt of earthly
things.*

HOly God, heavenly Father, I
call upon thee through thy
be-

Beloved son, that by thy holy Spirit thou wouldest withdraw my heart from earthly things, and lift it up unto the desire of heavenly things. As fire by nature doth tend upwards: so let the spiritual fire of love and devotion kindled in my heart, tend to heavenly things. What are these earthly things? They are more brittle then glass, more moveable then *Euripus*, more changeable then the winds. I were a fool therefore, if I should set my heart upon them, and seek rest for my soul in them. We must leave all earthly things when we die, though it be against our wills: Grant therefore that with a free and voluntary affection of the heart, I may first forsake them. Mortifie in me the love of the world, that the holy love of thee may increase in me. Preserve me by the aid of thy holy Spirit, that I settle not my love on this World, lest my

my heart become worldly. *The figure of this world passeth away, the momentary glory thereof passeth away: the dissolution both of heaven and earth is at hand: Bend my heart therefore, that I may become a lover of the life that lasteth for ever, and not of this world which soon fleeth away. Whatsoever is in this world, is concupiscence of the flesh, concupiscence of the eyes, and pride of life: But how vain a thing is it to love the concupiscence of the flesh! How dangerous a thing is it to satisfy the concupiscence of the eyes! How hurtfull a thing is it to make choice of the pride of life! He cannot truly love Christ, which is the heavenly bread of life, that is full with the earthly husks of the swine. He cannot freely flie up to God, whose heart is held captive with the love of this world. The love of God cannot enter in there, where the heart is full with the love of this world. Quench in me*
there

therefore, O God my love, the desire of earthly things : Take from me this bond of the love of the world ; scour the vessel of my heart , that I may love thee with sincere love, and cleave unto thee with a *perfect heart*. Alas ! Why should I love those things which are in the world , seeing that they cannot satisfie my soul which was created for eternity , nor recompense me again love for love? Him shall my soul love, with whom she shall dwell for ever. Thither will I send before the desires of my heart, where eternal glory is prepared for me. *Where my treasure is, there shall my heart be also.* Give unto me *the wings of a dove*, that I may flie on high unto thee, and hide my self in the holes of the rock : lest the hell hunter catch me in the snares of this worldly love , and draw my soul again to earthly things : Let all the world wax bitter unto me, that Christ alone may become sweet unto my soul. *Amen.*

PRAY.

PRAYER X.

He prays for denial of himself.

O Jesu Christ, Son of the living God, which proclaimest in thy word, *whosoever will be my disciple, let him deny himself, take up his cross, and follow me:* I intreat thee by thy most precious death and passion, to perfect in me that denial of my self which thou requirest. I know it is easier to forsake all other creatures, then for a man to deny himself. That which I cannot therefore in my self perfect, perfect thou in me, I beseech thee. Let the desires of mine own will keep silence, that I may hearken unto thy divine oracles. Let the rooty strings of the love of my self be rooted out of my heart, that the most sweet plants of divine love may grow in me. Let me die wholly unto my self, and mine own concupiscences, that I may live wholly unto thee, and thy will. My will is changeable

able and moveable, wandring and unconstant: Grant therefore that I may submit my will to thy will, and cleave inseparably unto thee, who art alone the immutable and eternal good. Then do divine virtues grow in us, when natural strength decays in us: Then at length are our works done in God, when our own will is mortified in us: Then are we truly in God, and live in him, when we are annihilated and made nothing in our selves. Therefore, O thou true life, mortifie in me mine own will, that I may begin truly to live unto thee. Whatsoever in us ought to be approved, and please God, must from him descend upon us: Therefore, to God alone must all good be ascribed, and to him must we leave that which is his own. Whatsoever doth shine and glitter in us, doth come from the eternal and immutable light, which lighteneth the natural darkness of our minds. *Let our light therefore so shine*

but before men, not that we our
selves, but that God may thereby
be glorified. O Christ, thou which
art the true light, kindle this light
of true knowledge in my mind.
O Christ, thou which art the true
glory of thy Father, work in my
heart this abnegation of mine own
honour. It is better for me in thee,
then in my self: Where I am not,
there am I most happy. My infir-
mity desires to be strengthened by
thy vertue: my nothing looketh
up unto thy being. Let *thy holy*
will be done in the earth of my
flesh, that thy heavenly kingdom
may come into my soul. Mortifie
in me the love of my self, and of
mine own honour, that it may not
binder the coming of thy heavenly
kingdom. If it be the totall good
of mankind to love God; then it
must needs be the totall evil to
love himself. If it be the nature
and property of the true good, to
communicate it self: then surely
mans love of himself must needs
be

be a great evil; because he challengeth his own and others good unto himself. If all glory be due unto God alone, then is it sacrilege to challenge honour; for he that challengeth it, challengeth that which is anothers. Extinguish in me this love of my self and mine honour, O Christ blessed for ever. *Amen.*

PRAYER XI.

He prayeth for conquest over the world.

ALmighty, eternall and mercifull God, Father of our Lord Jesus Christ, give unto me the grace of thy holy Spirit that I may get the conquest over all the tentations of the world. The world sets upon me with hatred, flattery, and perverse examples: Teach me to contemn the hatred of the world, to decline her allurements, and to shun the imitation of evil examples. What can the world with her hatred do against me, if thy grace like a buckler pro-

protect me? What shall it hurt
me though all men should perse-
cute me with hatred, if thou my
God dost embrace me with love?
Again, what shall it profit me,
though all men should love me, if
the fury of thine anger shall pur-
sue me? The world passeth away:
the hatred of the world passeth a-
way: But the grace of God, alone
endureth for ever. Remove there-
fore, O God, out of my heart that
inordinate fear, that I be not afraid
of the hatred and persecution of
the world: but ingraff in my soul
a full confidence, and an ardent
heat of the Spirit, that I may learn
to contemn all worldly things,
because they are transitory clouds.
*Why should I be afraid of them
that kill the body, but cannot kill
the soul? I will rather reverence
and fear him that is able to cast
not onely the body, but the soul
also into the everlasting fire of hell.
Our faith is the victory that over-
cometh the worlds* For by faith we
have

have an eye unto the joys to come, that so we may with patience endure these present sorrows. By faith we rely upon the divine goodness, that so we may abide humane hatred. Neither doth the world assault me on the left hand onely with her hatred, but on the right hand also she labourerh to ensnare me with her fawning allurements. She hath a sting in her tail, but she hath a smooth face. Grant unto me therefore, O Christ, a taste of the sweetness of the heavenly joy, that I may lose the taste of earthly things; The taste of my soul is corrupt, and covereth all earthly things; and the contempt of the worlds allurements doth seem bitter unto it. But thou the true prizer of things, hast taught me to lothe the enticements of the world; and wouldest have my soul to soar aloft after heavenly things. Turn away therefore, O turn away my heart from the allurements of the world, the being

being turned unto thee, it may enjoy the true and spiritual delights. What have these things profited the lovers of the world after death, wit, Vain glory, short pleasure, tender power? What hath the momentary pleasure of the flesh, and store of false riches profited? Where are they now, that not many days ago were here with us? There remains nothing of them but ashes, and worms. They did eat and drink being secure, they passed their life being made drunk with carnal pleasure: But now their flesh is here given to the worms for meat, and their soul is there tormented in everlasting fire. All their glory is fallen like the flower, and like grass withered. Suffer me not, O God, to follow their steps, lest that I come to the same term of misery: But by the victory of the world lead me unto the crown of celestial glory. Amen.

PRAYER XII.

*He prays for consolation in adversities
and for the true rest of the soul.*

Most gracious Father, God of all hope and consolation, grant unto me in all adversities thy quickening consolation, and the true rest of the soul. I feel much straitness in my heart: But thy consolation shall make glad my soul. Vain and unprofitable is all the comfort of the world: in thee alone is the strength and support of my soul. The weight of divers calamities presseth me sore: But thy inward speaking unto me, and thy consolation maketh it light. No creature can make me so sorrowful, but thou canst make me much more glad by the spirit of gladness. No adversities can so straiten my heart, but thy grace can much more enlarge it. The fiery heat of sundry calamities doth torment me: But the taste of thy sweetness doth refresh me. Rivers of

tears distill from mine eyes: But
thy most bountifull hand doth
wipe them all away. As thou didst
show thy loving countenance to
Stephen the first Martyr, even in the
very heat when his enemies stoned
him: So vouchsafe to give un-
to me in all adversities the joy of
thy comfort. As in the most griev-
ous agony of death, thou didst send
an angel unto thy Son to com-
fort him: So in this my wrestling,
and, I beseech thee, thy holy Spi-
rit to uphold me. Without thy
support I fall down under the bur-
den of the cross: Without thy
help by the assault of sundry ad-
versities I am cast down flat. Ex-
tinguish in me the love of the
world and of the creatures: so shall
not the calamities of this world,
nor the changeableness of the
creatures bring any bitterness un-
to me. He that with all his heart
doth cleave unto the world and to
the creatures, can never be made
partaker of the true and eternal
rest;

rest ; for all terrestrial things are
subject to continuall alterations
and changes : But whosoever doth
not cleave unto the present good
of this life with an inordinate de-
fire , he will not be grieved much
for the loss of the same. Pour
out, O God, pour out of my heart
the love of the world , that the ce-
lestial *Elisba* may pour into the
widows pitcher , that is, into my
soul devoid of earthly comfort, the
oyl of celestial joy. Let all earthly
things be troubled, and changed,
and turned upside down : Yet not-
withstanding thou art the im-
moveable foundation & most firm
rock of my heart. Can a poor and
weak creature disturb the quiet of
my soul, which I possess in thee
my Creatour sure and immove-
able ? Can the waves of the world,
that most unquiet sea, cast down
the rock of my heart, which is fixt
in thee the chief and immutable
good ? No : For *thy peace passeth*
all understanding, and overcometh
the

the invasion of all adversities. Which inward peace, most bountifull Father, I beg at thy hands with most humble sighs. *Amen.*

PRAYER XIII.

He prays for victory in tentations, and deliverance from the devils treacheries, and invasions.

BE present unto me, thou God of Zebaoth, thou God of strength and mercy, that I yield not unto the tentations and invasions of Satan: but being safe by thy guard, and upholden by thy aid, I may become at length the conquerour. *Within are fears, without are fights:* For within, the devil hath wound my soul with venomous and fiery darts of tentations: Without he wearies me with sundry adversities, and a thousand kinds of treacheries. He is a serpent for his subtilty and allacy, a lion for his violence and invasion, a dragon for his cruelty and oppression. He attempted to

assault the very captain of the heavenly host : And will he spare me a common souldier ? He did not doubt to set himself in opposition against the very head : and who would wonder then if he go about to overthrow a weak member of the mystical body : There is no power in me to withstand him being so strong and armed : There is no wisdom in me to escape the snares and gins of this engine that hath a thousand stratagems. To thee therefore with humble sighs do I betake my self, whose power cannot be termed, and whose wisdom cannot be numbered. Be present with me, O Christ, thou which art the most strong *Lion of the tribe of Judah* that in thee and through thee I may be able to get the conquest over that lion of hell. Thou hast fought and overcome for me: Fight likewise and overcome in me, that thy strength may be perfected in my weakness. Enlighten the eyes of

heart my mind, that I may discern
the treacheries of Satan. Direct
my feet that I may escape his hid-
den snares. Let the victory in ten-
tation be a testimony unto my
heart of my heavenly regenerati-
on. Let the presence of thy grace
confirm in me the promise of
victory. Furnish me and arm me
with the strength of thy fortitude,
that in this combat I may be able
to stand, and hereafter judge him,
whom I am now oppugned. The
more in number, and the more
dangerous the treacherous assaults
of this enemy are, the more ar-
dently do I flee unto the aid of thy
mercy. One while he inspires into
me the unsatiable desire of earth-
ly things, that having bound me in
the fetters of avarice, he may lead
me out of the way of righteous-
ness. Another while he inflames
me with the fire of anger, that my
heart may burn within me, till I
have done my neighbour some
evil mischief. Another while he so-

licitates me to lust, and the love of pleasures. Another while he suggests into my mind envy and ambition. Before he precipitates and throws me headlong into sin, he perswades me it is lighter then the air, or a feather, or an autumn leaf; and this is to make me secure: And when he hath precipitated me into sin; then he tells me it is greater then the universe of heaven and earth, and more weighty then the ballance of Gods mercy; and this is to make me despair. These so many and so great and treacherous assaults and fallacies, I cannot foresee: How much less then shall I be able of my self to escape them? Unto thee therefore do I flee, who art my strength and the rock of my fortitude for ever. *Amen.*

PRAYER XIV.

He prays for a blessed departure out of this life, and for a blessed resurrection unto life everlasting

O Jesu Christ, Son of the ever-living God, thou that wast cruci-

crucified and raised up again for us, thou that didst destroy our death by thy death, thou that hast merited by thy resurrection a blessed resurrection for us unto life everlasting: I worship thee, I pray unto thee with my whole heart, the onely true God, together with the Father and the holy Spirit, to grant unto me a happy egress out of the miseries of this life, and a blessed ingress in the resurrection, and in the day of judgement unto life everlasting. I know that there is an *appointed term of my life* in thy divine determination, and that after death follows judgment. Be present with me in the hour of death, thou that sufferedst death for me on the cross: Protect me in the day of judgement thou that wast for me unjustly condemned. When the *tabernacle of this my earthly house* shall be dissolved, lead my soul into an habitation in my heavenly countrey. When mine eyes shall be darkned in the agony

of death, kindle in my heart the light of saving faith. When my ears shall be stopped in the hour of death, speak unto me inwardly by thy Spirit, and comfort me. When a cold sweat doth come forth out of my dying members, make me to remember thy *bloudy sweat*, which is a sufficient ranfome for my sins, and a defensive remedy for me against death. In thy sweat there appeareth fervency, in thy bloud a price, and in the running down thereof sufficiency. When my speech shall begin to fail me in that last agony, grant that I may sigh unto thee by the grace of thy holy Spirit. When those extreme distresses seize upon my heart, be thou present with me by the consolation and help of thy quickning grace, and take me into thy charge and tuition when all other creatures deny me aid. Grant unto me that I may patiently endure all horrors and troubles: and bring my soul at length

length out of this prison. I beseech thee by thy most sacred wounds which thou enduredst in thy passion upon the cross for me, to grant unto me that I may be able to quench the fiery darts of Satan, wherewith he doth strike at me in the hour of death. I beseech thee by those most bitter torments which thou sufferedst, that I may be able to endure and overcome all the violent invasions of the infernal powers. Let my last word in this life be the same with which thou didst consummate all upon the cross: and receive my soul, which thou hast redeemed with so dear a price, when I shall commend it into thy hands. Let a blessed resurrection follow a blessed death: in that great day of thy severe judgement, deliver me from that cruel sentence, thou which in my life didst with thy ready help protect me. Let my sins be covered with the shadow of thy grace, and overwhelmed in the bottom of the sea.

sea. Let my soul be bound up in the bundle of the living, that with all the elect I may come into the fellowship of everlasting joy. Amen.

The fourth part.

Supplications for others.

The Argument.

The meditation of our neighbours wants, and indigencies, concerns the common good and welfare of the Church and commonwealth, and makes us look upon others miseries as our own. This is the fruit of true and sincere charity, which binds us altogether into one mystical body, under one head which is Christ; and commends unto us a serious care of the whole Church and of all the particular members thereof. That is not a true member of the body, which labours not, as much as in it lies to preserve in safety the whole structure of the body. That is not a true member of the body, which suffers not with a fellow member that suffereth. And the same reason is of force in the mysticall body of Christ. Whosoever therefore is a true and living member of the Christian Church, let him daily pray, For the conservation of the word.

For

For pastours, and people: For magistrates and subjects, and for the Oeconomical and household estate. For these are those three Hierarchies and holy magistracies, appointed by God for the safety and preservation of this life, and for the propagation and increase of the heavenly kingdom. Let him pray also For his kinsfolk and his benefactors, to whom he must acknowledge himself to be bound in some special bond of duty. Let him pray For his enemies and persecutors, and seriously desire their conversion and salvation. Let him pray likewise For all those that are afflicted and in misery, and let himself to be moved with a fellow feeling of their calamities.

PRAYER I.

He prays for the conservation and continuance of the word, and for the propagation and increase of the Church.

A Almighty, eternal, and merciful God, Father of our Lord Jesus Christ, that by thy holy Spirit dost gather thy Church out of mankind, and in it dost keep the heavenly doctrine committed unto it: In humility

I adore and worship thee, and pray unto thee, that thou wouldest be pleased, to continue unto us the saving doctrine of thy word inviolable, & every day propagate and enlarge the bounds of thy Church. Thou hadst of thine infinite mercy lighted unto us that were in the darkness of this world the light of thy word: Suffer not therefore the clouds of humane traditions to extinguish it, or to obscure it. Thou hast given unto us thy word for the wholesome meat of our souls: Suffer it not therefore by the delusion of the devil and the corruption of men, to be turned into poyson. Mortifie in us the sinfull lusts of the flesh, that thirsteth after earthly things; that so we may taste the spiritual delicacies of thy word which is that heavenly Manna: No man can feel the sweetness thereof, but he that will taste: & no man can taste, whose palate is corrupted with abundance of worldly delights.

Thy

Thy word is the word of spirit and life, of light and grace. Take away therefore the carnal affections, and the corrupt senses of our hearts; that it may shine to us within, and be a light to lead us unto the light of everlasting life. From the light of thy word let there arise in our hearts the light of saving faith, that *in thy light we may see light*, in the light of thy word the light of thy Son. As in the old time that heavenly Manna descended in the wilderness with a wholesome dew: So likewise by the hearing of thy word let our hearts be filled with the fire of the Spirit, that our cold and lukewarm flesh may be excited, and may be tempered against the boilings of sinfull lusts. Let the seed of thy word take deep root in our hearts, that by the dew of thy holy Spirit watering it, it may bring forth wholesome fruit, and plentiful increase like standing corn. Protect, O Lord, the
wine-

vineyard of thy Church, in which thy word is as seed scattered, and fruits gathered unto everlasting life. Set an hedge of angelical guard round about it, that the wild boars and the foxes break it not down : the wild boars by violent persecutions, and the foxes by fraudulent delusions : Erect up in it an high tower of thy fatherly providence, that by thy custody it may be free from all devallation. But if thou shalt at any time think good to press the grapes of this vineyard in the press of the cross and of calamities, let them be ripened first by the heat of thy grace ; that they may yield the most delicious fruits of faith and patience. Whatsoever is put into the root of the vine is converted in the grapes into the most sweet liquour of wine : Grant, I beseech thee, that whatsoever shall happen unto us in this life, whether scourgings, persecutions, praises, or whatsoever else, our souls may turn
it

into the wine of faith, hope, and charity, and into the fruit of patience and humility. Out of this militant Church translate us at length into the Church triumphant: And let this tabernacle of clay be changed into that most beautifull and everlasting temple of the heavenly Jerusalem. *Amen.*

PRAYER II.

He supplicates for pastours and their hearers.

O Jesu Christ, Son of the living God, our alone Mediatour and Redeemer, who being exalted at the right hand of the Father, dost send *pastours and teachers* of thy word, by whose ministry thou dost gather together unto thee thy Church amongst us: I humbly intreat thee, the onely true God, together with the Father and the holy Spirit, to govern these thy ministers in the way of truth, and to turn the hearts of their hearers
unto

unto the true obedience of thy faith. There is no state or condition of men that is more subject to the hatred and treacheries of Satan, then the ministers of thy word: Defend them therefore by the buckler of thy grace, and furnish them with the strength of patience, that Satan by his sleights may not supplant them. Give, I beseech thee, unto thy ministers, that knowledge that is necessary for them, and a pious vigilancy in all their actions; that they may first learn of thee, before they presume to teach others: Govern and illuminate their hearts by thy Spirit; that being in the place of God, *they preach nothing else but the oracles of God.* Let them feed the flock that is committed unto them, *which thou hast bought and redeemed with thy precious blood.* Let them feed the flock out of true and sincere love; and not for covetousness and ambition. Let them feed them with their mind, with

with their mouth, and with their works. Let them feed them with the sermon of the mind, with the exhortation of the word, and with their own example; that they may be followers of his steps, to whom the cure of the Lords flock was three several times commended. Stir them up; that they may *watch over the souls* that are committed unto them, as being to give a *strict account* for them in the day of judgement. Whatsoever they exhort by the word of their holy preaching, let them studiously labour to demonstrate the same in their actions: lest that being lazy themselves, and loth to work, they labour in vain to stir up others. Unto what good works soever they stir up others, let them shine by the same first themselves, being set on fire by the holy Spirit. Before the words of exhortation be heard, let them first proclaim by their works, whatsoever they shall speak with their tongues.

tongues. Thrust forth faithfull labourers into thy harvest ; that they may gather together many handfuls of Saints. Open likewise the hearts of the hearers ; that they may receive the seed with holy obedience. Give unto them thy grace ; that with a pure heart they may keep thy holy word committed unto them, and bring forth plentiful fruit with patience. Let them hearken attentively ; let them hear carefully ; let them practice fruitfully : that the word which is preached unto them for want of faith condemn them not in the last day. There is a notable promise of thy bounty, that *thy word shall not return unto thee spoken in vain* : Be mindfull of this thy promise, and bless the labour of him that planteth, and him that watereth. Suffer not the infernal crows to pick out of the field of the hearers hearts the seed of thy holy word. Suffer not the spiny thicket of the thorns of pleasures, and

and riches, to choke it. Suffer not the hardness of the *stony ground* to hinder the fructification of it : But pour down the dew of thy heavenly grace from above, and water thy heavenly seed ; that the fruit of good works like standing-corn may spring up most plentifully. Knit together in a near bond of love and charity the hearts of the pastors and of the hearers : that they may labour together with mutual prayers, and raise up one another with mutual comfort. *Amen.*

PRAYER III.

He prays for Magistrates and subjects.

A Almighty, eternal, and merciful God, Lord of hosts, that doest *translate and establish kingdoms*, from whom is *all power* in heaven and in earth, whom the Angels in heaven adore, whom the Arch-angels praise, whom the Thrones worship, to whom Dominations

minations are subject, and Principalities serve, whom Rulers honour, and Powers reverence: I joyn my prayers and humble requests with those holy and powerfull spirits, and call upon thee, to replenish our magistracy here on earth with the spirit of wisdom, and to protect it with the strength of thy fortitude. Be present by thy grace with all Christian Kings and Governours: that the greater their dangers be in respect of the highness of their state, the greater they may find the abundance of thy grace towards them. Kindle in their hearts the light of thy heavenly wisdom: that they may know and acknowledge themselves to be subject unto thee the Lord of all, and to be thy vassals, and that they are bound to give unto thee hereafter an account of their government. Let them study for peace, seeing that they are thy servants, who art the God of peace: Let them study for justice, seeing
that

that they are thy servants, who art the God of justice: Let them study for clemency and mercy, seeing that they are thy servants, who art the God of mercy: Let them keep and observe both the tables of the commandments, and become nursing fathers unto thy afflicted Church upon earth. Let them put on a fatherly affection toward their subjects: Let them a'ways administer right judgement: Draw their hearts away from the splendour and brightness of their earthly dominion, that there creep not upon them a forgetfulness of true godliness, and of the heavenly kingdom. Govern them by thy holy Spirit, that they be not high-minded, and that they abuse not the authority that is granted unto them, and do that which is wicked. Grant that in this world they may so execute their functions, that they may reign with thy elect without end in the kingdom of heaven: and that they may pass
from

from the flitting glory of this present world, to everlasting glory in the world to come. Rule them and keep them in, that they tyrannize not over thy people, and so descend for all their costly robes and precious gems, naked and miserable to be tormented in the pit of hell. And unto us, whom thou hast made subject to them as thy Vicars and Vicegerents, give an obedient heart, and ready mind to serve them with all readiness and cheerfulness, that under their government *we may lead a peaceable and quiet life, in all godliness and honesty*; that we may honour them, and perform loyal obedience unto them, knowing that they have just power and dominion over us: and that we may obey their honest and godly commands, and so by submitting our selves unto the laws, be made partakers of the true liberty: For this is true liberty, To serve God, the magistracy, and the laws. Let us honour

honour them with our hearts, with our mouths, and with our works : because thou, O most gracious God, hast made them thy Vicegerents here on earth. Let the eyes of the Magistrates be watchfull and seeing: let the ears of the subjects be open and hearing : And let the gates of heaven be hereafter set wide open to them both, to receive them. *Amen.*

PRAYER IV.

He prays for the private family, and household estate.

ALmighty and mercifull God, Father of our Lord Jesus Christ, who besides the Ecclesiastical ministry, and the Politick government, hast appointed also in thy most wise counsel an Oeconomical and household estate : I adore thee, I worship thee, I call upon thee with my whole heart, to keep holy that Nursery of the Church and Common-weal. Give unto virgins, widows, and married persons

persons true sanctity of mind, and pure chastity of body. Let virgins cleave unto thee without any distraction: *Let widows persevere in prayers and supplications night and day*: Let those that are married love one another with mutual love: Let them all serve thee with their whole heart in holiness: Let the *marriage bed be undefiled*, and let the minds of them all be unspotted: Let them be violets of humility and lilies of chastity: Let them be roses of charity, and balsam of sanctity. Tie the hearts of them that are knit together in holy wedlock, with the bond of chaste love: that they may mutually embrace and obey one another and persevere in thy holy service. Preserve thou them from the treacheries of *Asmodeus*, that they burn not with mutual hatred one towards the other. Let the wife be *an help* unto her husband, and comfort him in adversity: Let the indissoluble bond of matrimo-
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my be a token and seal unto us of the love that is between *Christ and the Church*. By how much the nearer the society is between the man and the wife: by so much the more fervent let their zeal be in prayer. By how much the more obnoxious and subject they are to dangers and calamities: by so much the more conjoynd let their minds be in piety and prayer. Be present by thy grace with religious *parents*, that they may *bring up their children in holy admonitions and instructions and good discipline*: Let them acknowledge those fruits of wedlock to be thy gift, and restore them again unto thee by godly and faithfull instruction: Let them shine before them by the example of their godly life, and not become guilty of that grievous sin of scandal. Bend likewise the hearts of the children that they may perform due obedience unto their parents: that they may become *sweet smelling plants*

plants of the heavenly paradise, and not unprofitable wood adjudged to the flames of hell fire. Let them cast forth a most pleasant smell of piety, obedience, reverence, and all kind of virtue: that they fall not into that most filthy sink of sin, and so consequently into the pit of hell. Let them remember the commandment of honouring their parents: let them be carefull to recompense their parents after the manner of storks; let them remember to feed them as they have been fed by them, that they precipitate not themselves into the gulf of sundry evils. Let parents and children with joynt desires study in this life to worship thee the true God: that they may bear parts in consort, & together praise thee in the life to come. Let servants obey their masters with alacrity, and with fear & with singleness of heart: not with eye service, or to please men, but as it becometh the servants of Christ. In like
man;

manner, let masters embrace their servants with fatherly kindness; that they turn not their just government into tyrannical cruelty. Let their society in their private house be an Oeconomical private Church, beloved of God, and of the angels. *Amen.*

PRAYER V.

He prays for parents, brethren, sisters, kinsfolk and benefactors.

Most holy and mercifull God, from whose large heaps of sundry benefits descend down upon us; who hast given unto me kinsfolk and benefactors to be helps unto me in this present life: I beseech thee to bestow upon them in the life to come everlasting rewards. Those whom thou hast joyned unto me in a special bond of nature and bloud, I do specially commend unto thy protection. Those unto whom I do owe special love and respect; with serious and fervent prayers I commend

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mend unto thy keeping. Grant that my kinsfolk may with joint consent and unanimity serve thee in the true faith, and with true piety: that they may receive all of them hereafter a crown of eternal glory. Unto my parents whom thou hast made next after thee, the authours of my life, and my informers in true piety, I cannot by any means render deserved rewards: I humbly beseech thee, therefore, who art the authour of all good, and the rewarder of all benefits to recompence their benefits here with temporal rewards, and hereafter with eternal. Let the example of Christ thy Son, who about the agony of his death commended unto his disciple the care of his mother, let his example teach me even to the last breath to take care for my parents. Let nature it self, by the example of the flock, teach me that I ow perpetuall thanks and reward unto them for their merits. Unto thee, mercifull

all Father, I commend the care and tuition of my brethren, sisters, and kinsfolk: Let them become the brethren and sisters of Christ, and so heirs of the Kingdom of heaven. Let us all be joyned together in the kingdom of grace, whom thou hast joyned together in the life of nature: And let us altogether with those whom by death thou hast separated from us, and taken unto thy self, let us all at length be joyned together in the kingdom of glory. Make us all citizens of the heavenly Jerusalem, as thou hast made us in this life members of the true Church. The same likewise I intreat of thee for all my benefactors, whose health and welfare both of soul and body I am bound to desire and further even by the law of nature. Receive them into the everlasting tabernacles of the city which is above, whom thou hast used as thy instruments to confer upon me so many and so liberal

benefits. My heart propoundeth unto thee the infallible promise of thy word; that thou wilt of thy meer free grace recompense even a *cup of cold water*: How much more then wilt thou be liberal and bountifull to those that with full hand bestow benefits of all kinds upon those that want! Let not thy graces cease to run down upon them, that pour forth so plentifully upon others, Let the fountain of thy goodness always spring unto them, from whom such plentiful rivers of liberality do flow. Grant, I beseech thee, most mercifull God, that they which sow *temporal things* so liberally, may *reap* with much increase *things spiritual*. Fill their souls with joy, that feed the bodies of the poor with meat. Let not the fruit of their bounty perish, though they show it by bestowing of the goods that perish. Give unto them that give unto others, thou that art the giver of

of every good gift, blessed for ever. *Amen.*

PRAYER VI.

He prays for enemies and persecutors.

Lord Jesu Christ, the only begotten Son of God, that hast prescribed us in thy word this rule of charity; *Love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you, and persecute you*: I beseech thee who art most gracious, and most ready to forgive, to forgive mine enemies, and the persecutours of the Church. Give unto me the grace of thy holy Spirit, that I may not onely forgive mine enemies from mine heart, but also pray for their health and salvation even from my soul. Whet not against them the sword of severe revenge, but anoint their heads with the oyl of thy mercy and compassion. Extinguish the sparks

of hatred and anger that are in their hearts, that they break not forth into the infernal flames of hell. Let them know and acknowledge that our *life is but a vapour* and a smoke *that soon vanisheth away*: that our body is but ashes and dust that flieth away: that they bear not immortal anger in their mortal bodies, nor entertain into this brittle tabernacle of clay their souls enemy. Let them know likewise, that inveterate hatred is their greatest enemy: because it kills the soul, and excludes them from the participation of heavenly life. Illuminate their minds, that they beholding the glass of thy divine mercy, may see the deformity of anger and hatred. Govern their wills, that being moved by the example of thy divine forgiveness, they may leave off and cease to be angry and to do harm. Grant unto me, mercifull God, that as much as in me lies, I may *have peace with all men*: and
turn

in the hearts of mine enemies
to brotherly reconciliation. Let us
walk with unanimity and concord
in the way of this life, seeing that
we hope all for a place in our cele-
stial country. Let us not disagree
upon earth, seeing that we all de-
sire to live together hereafter in
heaven. We all call upon thee,
our Lord, and our God which art
in heaven: And it is not meet for
the servants of the same Lord to
fall out one with another. We are
one mystical body under Christ
our head: And it is base and
shamefull for the members of the
same body to fight one with ano-
ther. They which have *one faith*
and *one baptism*, ought to have
one spirit and one mind. Neither
do I pray alone for my private e-
nemies, but also for the publick e-
nemies and persecutours of the
Church: O thou which art truth
it self, bring them into the way of
truth: O thou which art power it
self, bring to nought their bloudy

endeavours and attempts. Let the brightness of the heavenly truth open their blind eyes, that the raging madness and desire to persecute, which they have in their minds, may hereafter cease. Let them know, O Lord, and acknowledge that it is not onely a vain thing, but also very dangerous, to *kick against the pricks*. Why do they imitate the fury of wolves, when as they know that the blood of Christ, the immaculate Lamb, was poured out for us? Why do they thirst to shed that innocent blood, for which they know that the blood of the very Son of God was poured forth upon the altar of the Cross? Convert them, O Lord, that they may be converted unto thee from their heart, and so obtain the fruit of their conversion in this life, and in that which is to come. *Amen.*

P R A Y.

PRAYER VII.

He supplicates for those that are afflicted and in misery.

A Almighty, eternal, and merciful God, which art the Saviour of all men, especially of the faithful, and by thy Apostle hast commanded us to make prayers for all men: I intreat thee for all those that are afflicted and in misery, that thou wouldst support them by the consolation of thy grace, and succour them by the aid of thy power. Indue with power and strength from above those that labour and sweat in the most grievous agony of Satans temptations: Make them partakers of thy victory, **O** Christ, thou which didst most powerfully overcome Satan: Let the cooler of thy heavenly comfort raise up those, whose bones are become drie with the fire of grief and sorrow. Bear up all those that are ready to fall, and raise up those that are already fallen.

len. Be mercifull unto those that are sick and diseased, and grant that the disease of the body may be unto them the medicine of the soul: and the adversities of the flesh, the remedies of the spirit. Let them know that diseases are the handmaids of sin, and the fore-runners of death. Give unto them the strength of faith and patience, O thou which art the most true Physician both of soul and body. Restore them again to their former health, if it be for the everlasting salvation of their souls. Protect all those that are great with child, and those that be in labour: Thou art he that dost deliver children out of the straits of their mothers womb: and dost propagate mankind by thy blessing: be present with those that be in labour, O thou lover and giver of life: that they be not oppressed with an immoderate weight of sorrows. Nourish those that are orphans and destitute of all help
and

and succour. Defend the widows that are subject to the reproaches of all men, thou which hast called thy self the *Father of the fatherless and the judge* and defender of the *widows*. Let the tears of the widows which flow down from their cheeks break through the clouds, and rest not untill they come before thy throne. Hear those that be in danger by sea, which cry to thee, and send up their sighs unto thee, seeing before their eyes their neighbours suffer shipwrack. Restore liberty unto those that are captive: that with a thankfull heart they may sing of thy bounty. Confirm *those that suffer persecution for righteousness sake*: that they may get the conquest over all their enemies, and purchase the everlasting crown of martyrdom. Be present with all those that be in danger and calamity: and grant that they may possess their souls in true patience, and denying their own wills, take

up *their* crosses. Let them follow him under the cross, on whom they believe that he died for us up on the cross. And especially I commend unto thee, most gracious Father, those which are about the gates of death, and are between time and eternity, and wrestle with all their strength with that last enemy. Confirm them, O thou most potent Conquerour of death: Deliver them, O most glorious Captain and Authour of life: that they be not overwhelmed in the waves of temptation, but by thy conduct they may be brought unto the haven of everlasting rest. Have mercy upon all men, thou which art the Creatour of all: Have mercy upon all men, thou which art the redeemer of all. To thee be praise and glory for ever and ever. *Amen.*

F I N I S,

The summ of *Gerards prayers* reduced into a form of morning prayer for the use of an English Family.

The four capital words signifie the four parts of Gerards prayers, & the Arithmetical figures point at every prayer of those parts.

HOly God and just Judge !
Thine eyes are more pure
then the sun, and cannot
behold any thing that is unclean :
The Cherubims and Seraphims
cover their faces before thy glorious
majesty : The heaven of hea-
vens are not clean in thy sight.
How then shall earth, sinfull earth,
dust and ashes appear before thee !
We presume not, O Lord, to come
before thy tribunal, to plead for
our righteousness ; For all our
righteousness is as filthy rags : But
we prostrate our selves with all
humility of body and soul at thy
mercy.

mercy-seat, to make confession of our sins. Hear, Lord, and have mercy!

We confess that 1 *We sinned in the loyns of our first parents; we were conceived in sin; we were shapen in iniquity.* 2 *In our childhood original sin brought forth a* *Actual: and actual sins have increased in us ever since, as our days have increased.* Who can reckon up the sins of his youth? Who can tell how oft he offendeth? The just man sinneth seven times a day: But 3 *We have sinned seventy times seven times every day.* 4,5 *All thy holy laws and commandments we have broken in thought, word, and deed.* 6 *We have been partakers of other mens sins.* 7 *We are many ways convinced of our sins: We are convinced* 8 *by the contrition of our heart and the testimony of our consciences* 9 *By the greatness of thy mercy and thy benefits bestowed upon us:* 10 *By the severity of thy justice*

like declared in the death and passion of thy Son our Saviour Jesus Christ. Thou art an holy God, and hearest not sinners: Thou art a just judge, and thy justice must be satisfied. We are sinners; and the wages of sin is death: Thy justice must be satisfied: or else we cannot escape death. We have nothing of our own to give for the ransom of our souls: Therefore we offer unto thee, holy Father, that which is not ours, but thy Sons: 1 For our original sin, we offer unto thee, just judge, his original righteousness, who is righteousness itself; for our conception in sin, we offer unto thee his most sacred conception, who was conceived by the holy Ghost; for our birth in sin, we offer unto thee his most pure nativity, who was born of a pure virgin. 2 For the offences of our youth, we offer unto thee his most perfect innocency, in whose mouth was found no guile. 3 For

our daily slips and falls, we offer unto thee his most perfect obedience, who made it his meat and drink to do thy will in all things. 4, 5 For our often breach of thy commandments, we offer unto thee his most perfect righteousness, who fulfilled all thy commandments. 6 For our communicating in other mens sins, we offer unto thee his most perfect righteousness communicated unto us. 7, 8, 9, 10 For our most wicked and ungodly life, we offer unto thee his most cruel and bitter death. For us was he conceived, for us was he born, for us was he crucified: His blood still cries unto thee in our behalf, *Father forgive them.* Accept we beseech thee, the inestimable price of thy Sons blood for a full and plenary satisfaction for all our sins: yea, O Lord, we know that thou hast accepted it already.

Therefore with confidence we put up our **P E T I T I O N S** unto

unto thee. As thou hast redeemed us by the Son, so also we beseech thee to sanctifie us by thy holy spirit. 1 *Mortifie* in us every day more and more *all sinfull lusts and affections*, and quicken in us all saving graces and vlrtnes. 2 *Increase our faith*. 3 *Confirm our hope*. 4 *Inflame our charity*. Teach us to imitate the life of Christ, the true pattern of perfect obedience, and onely true rule of a godly life. Teach us 5 *Humility*, 6 *Patience*, 7 *Meekness*, 8 *Gentleness*, 9 *Chastity*, 10 *Temperance*, Teach us 11 *To contemn all earthly things*, 12 *To deny our selves*. 13 *To overcome the world*. 14 *Grant us consolation in adversity*, and true tranquillity of the mind. Grant us 15 *Victory in tentations*, and deliverance from the devils treacheries. Grant us in thine appointed time, 16 *A blessed departure out of this life*, and *a blessed resurrection unto life everlasting*.

We pray not for our selves alone,

lone, but in obedience to thy commandment we make our **SUPPLICATIONS** unto thee for all men. *I Save and defend thy universal Church; enlarge thou her borders, and propagate thy Gospel. 2 Bless all Christian Kings and Governours, especially thy servant Charles our most gracious King and governour: Bless together with him our gracious Queen Katherine, James Duke of York, and the rest of the Royal Family: Bless we beseech thee the Lords of his Majesties most Honourable privy Councell, the Nobles, Judges and Magistrates of this Realm, that all and every of these in their several callings, may serve truly, and painfully to the glory of God, the edifying and well governing of his people, remembering the great account that they must make. Bless all our kings loyal subjects, from the highest unto the lowest: Give unto*
the

the Senatours counsel and wisdom: 3 To the Magistrates justice and fortitude; to those that are under them Christian subjection and obedience: 4 To the Ministers of thy word holiness of life, and soundness of doctrine; to the hearers of thy word diligent attention to the word preached, and a care and conscience to live thereafter. Bless; Every family in this kingdom, this especially and all that belong unto it. Bless our 6 parents, brethren, sisters, kinsfolk, benefactors and friends. 7 Forgive our enemies. 8 Shew pity and compassion to all those that are afflicted and in misery: Relieve them according to their several wants and necessities. Be thou a Father to the fatherless, a Comforter to the comfortless, a Deliverer to the captives, and a Physician to the sick: Grant that the sickness of their bodies may make for the good of their souls: Especially we beseech thee to be present with

with those that are at the point to die : Fit them for their journey before their departure : Arm them with faith and patience : Seal unto them by thy holy Spirit the pardon and forgiveness of all their sins : And so let thy servants depart in peace, and be translated from death to life, to live with thee for evermore. Hear us, we beseech thee, praying for our brethren, hear our brethren for us, and Jesus Christ our elder brother for us all : We know, O Lord, that thou hearest him always.

Hear us likewise, we beseech thee for his sake, and accept our **THANKSGIVING**. We render most hearty thanks unto thee for our Saviours **1 incarnation**, for his **2 passion**, for our **3 redemption** by his most precious blood : We thank thee for **4 forming** us in our mothers womb, for **5 washing** us in the laver of baptism, for **6 calling** by thy word, for **7 expecting** our

our conversion, for 8 converting us
unto the faith, for 13 strengthening
our faith by the participation of
Christs body and bloud, for seal-
ing unto us the pardon of our
sins, for 15 giving us a promise
of everlasting life: We thank thee
for all other thy blessings 11 cor-
poral and spiritual, internal and
external, for our 10 continuance
in that which is good, for 14 deli-
verance from all evil: We thank
thee for thy often deliverances of
this Church and kingdom from
forrein invasions, and home-bred
conspiracies. We thank thee for
12 perserving us ever since we were
born, for defending us this night
past from all perils and dangers,
for the quiet rest wherewith thou
hast refreshed our bodies, for thy
mercy renewed unto us this mor-
ning. Let thy mercy be continued
unto us this day, let thy Spirit di-
rect us in all our ways, that we
may walk before thee as children
of the light, doing those things
that

that are pleasing in thy sight. Let the dew of thy blessing descend upon our labours, for without thy blessing all our labour is but in vain. Prosper thou the works of our hands upon us, O prosper thou our handy-work: Grant that we may conscionably in our callings so seek after things temporal, that finally we lose not the things which be eternal. We are unworthy, O Lord, We confess, to obtain any thing at thy hands, either for our selves or any others, even for the sinfulness of these our prayers: But thou hast promised to hear all those that call upon thee in thy Sons name; Make good therefore, we beseech thee, thy promise unto us now calling upon thee in thy Sons name, and praying as he taught us in his holy Gospel,

*Our Father which art in heaven,
Hallowed be thy name: Thy king-
dom come: Thy will be done in
earth*

for a family.

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earth, as it is in heaven; Give us
 this day our daily bread: And
 forgive us our trespasses, as we
 forgive them that trespass against
 us: And lead us not into tempta-
 tion, but deliver us from evil. For
 thine is the kingdom, the power,
 and the glory, for ever and ever.
 Amen.

An evening prayer for a family, gathered here and there out of
Gerards Meditations
and Prayers.

Most glorious Lord God,
 whose dwelling is in the
 highest heavens, and yet beholdest
 the lowly and the humble upon
 earth, we blush and are ashamed
 to lift up our eyes unto heaven,
 because we have sinned against
 thee which dwellest in the hea-
 vens: But look down, we beseech
 thee, from heaven thy dwelling
 place, and behold the humility of
 thy

thy servants here on earth, which prostrate themselves at the footstool of thy mercy, confessing their own guiltiness, and begging pardon for their sins.

We confess, Almighty Creator, that thou madest us at the first after thine own image, thou clothedst us with innocency as with a garment, thou seatedst us in paradise a place of all delight and pleasure: But we have defaced thine Image, we have cast off our first covering, we have thrust our selves out of that pleasant place. We ran away from thee, and were not obedient unto thy voice: We were lost and condemned before we came into this world: Our first parents sinned against thee, and we sinned in them: they were corrupted, and we are inheritours of their corruption: They were the parents of disobedience, and we are by nature the children of wrath; Sin-
full and unhappy children of sin-
full

full and unhappy parents ! Thou mightest in thy displeasure after their fall have plunged them into the bottomless pit, and made them the fewel of hell, and sent their posterity after them; and neither they nor we could justly have complained. Righteous, O Lord, art thou in thy judgements; And our misery is from our selves, But great was thy mercy unto us. We came into this world in a floud of uncleanness, wallowing in our mothers bloud; and thou didst set open a fountain for us to wash in : We are washed in the laver of Baptism; and we have returned with the swine to our wallowing in the mire. We came from a place of darkness into this world, we lived as children of darkness, we sat in darkness, and in the shadow of death. Thou gavest us thy word to be a lantern unto our feet and a light unto our paths, that in thy light we might see light; that so walking in the way of truth we might attain everlasting life :

But we have loved darkness more then light, and have not been obedient unto thy word. We came into this world crooked even from our mothers womb; and thou gavest us thy law to be a glass wherein we might see our deformity; and a rule whereby to square all our actions, words, and thoughts: But we have shut our eyes that we might not see, & we have refused to be ruled by thy law: The law of sin in our flesh doth daily captivate us. The root of original sin which lieth hidden in us, doth every day put forth new branches: All the parts & faculties of our bodies & souls are as so many instruments of unrighteousness to fight against thy divine Majesty: Our hearts imagine wicked things, our mouths utter them, & our hands put them in practice. Thy mercies every day are renewed unto us, & our sins are every day multiplied against thee. In the day of health & prosperity we forget thee, & we never think upon the day

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day of sickness & adversity. Thy benefits heaped upon us do not allure us to obey thee: Neither do thy judgements inflicted upon others make us afraid to offend thee. What couldest thou, O Lord, have done more for us, or what could we have done more against thee? Thou didst send thy Son in the fulness of time to take our nature upon him, to fulfill thy law for us, and to be crucified for our sins: we have not followed the example of his holy life, but have every day afresh crucified him by our sins. And now, O Lord, if we shall become our own judges, we cannot but confess that we have deserved everlasting torments in hell-fire. But there is mercy with thee, O Lord, therefore will we not despair. Our sins are many in number: But thy mercies without number. The weight of our sins is great: But the weight of thy Sons cross was greater. Our sins press us down unto hell: But thy mercy in Christ Jesus raiseth us

up. By Satan we are accused; But by Jesus Christ we are defended. By the law we are convicted: But by Jesus Christ we are justified. By our own conscience we are condemned: But by Jesus Christ we are absolved. In us there is nothing but sin, death and damnation: In him there is treasured up for us righteousness, life, and salvation. We are poor: He is our riches. We are naked: He is our covering. We are exposed to thy fury pursuing us: He is the buckler of our defence, & our refuge: He is the rock of our salvation, and in him do we trust: His wounds are the clifts of the rock. Give us, we beseech thee, the wings of a Dove, that by faith we may hide our selves in the clifts of this rock, that thine anger wax not hot against us to consume us: Let not thy justice triumph in our confusion, but let thy mercy rejoyce in our salvation. Pardon the sinfull course of our life past, and guide us by thy holy Spirit for the time to come.

amen

amend what is amiss, increase all gifts and graces which thou hast already given, and give unto us what thou best knowest to be wanting. Be gracious and favourable to thy whole Church; especially to that part thereof which thou hast committed unto the protection of thy servant and our Sovereign King *Charles*: Grant that he may see it flourishing in peace & prosperity, in the profession and practice of thy Gospel, all the days of his life; and after this life ended, crown him we beseech thee, with a crown of immortal glory. Let not the scepter of this kingdom depart from his house, neither let there be wanting a man of his race to sit upon his throne so long as the sun & moon endureth. We beseech thee also to be gracious and mercifull to the Kings Council, the Nobility, the Magistracy, the Ministry, the Gentry & the Commonalty. Give unto those whom thou hast used as instruments for our good, rewards temporal

temporal & eternal. Forgive those that be our enemies, and turn their hearts. Forget not those that groan under the cross. Clothe the naked, feed the hungry, visit the sick, deliver the captives, defend the fatherless and widows, relieve the oppressed, confirm and strengthen those that suffer persecution for righteousness sake, cure those that are broken in heart, speak peace unto their consciences that are tormented with the sense of their sins, suffer them not to be swallowed up in despair. Stand by those that are ready to depart out of this life: When their eyes shall be darkened in the agony of death, kindle in their hearts the light of saving faith: when their ears shall be stoppt, let thy Spirit speak unto them inwardly and comfort them: and when the house of their earthly tabernacle shall be dissolved, then, Lord, receive their souls. As we have made bold to make our prayers and supplications unto thee for our selves and others:

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So also we render unto thee all possible praise and thanksgiving for all thy benefits bestowed upon ourselves and others. We thank thee in special for our election, creation, redemption, vocation, justification, for all the blessed means of our sanctification, and for the assured hope of our future glorification. We thank thee for our health, maintenance and liberty, for preserving us ever since we were born, for blessing us in all that we have put our hands unto this day. Let thy mercy still be continued unto us, we beseech thee. Let the eye of thy providence, which never slumbreth nor sleepeth, watch over us, and let the hand of thy power protect and defend us: Cover us this night under the shadow of thy wings, that no evil happen unto us. Grant that our bodies may be refreshed this night with such moderate rest, that we may be the fitter for the works of our vocation, and thy service the next morning, Hear us we beseech thee

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th e, for Jesus Christ his sake our Lord and onely saviour ; in whose name and words we call upon thee further praying.

Our Father which art in heaven,
Hallowed be thy name : Thy kingdom come : Thy will be done in earth, as it is in heaven : Give us this day our daily bread : And forgive us our trespasses, as we so give them that trespass against us : And lead us not into temptation, but deliver us from evil. For thine is the kingdom, the power, and the glory, for ever and ever. Amen.

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